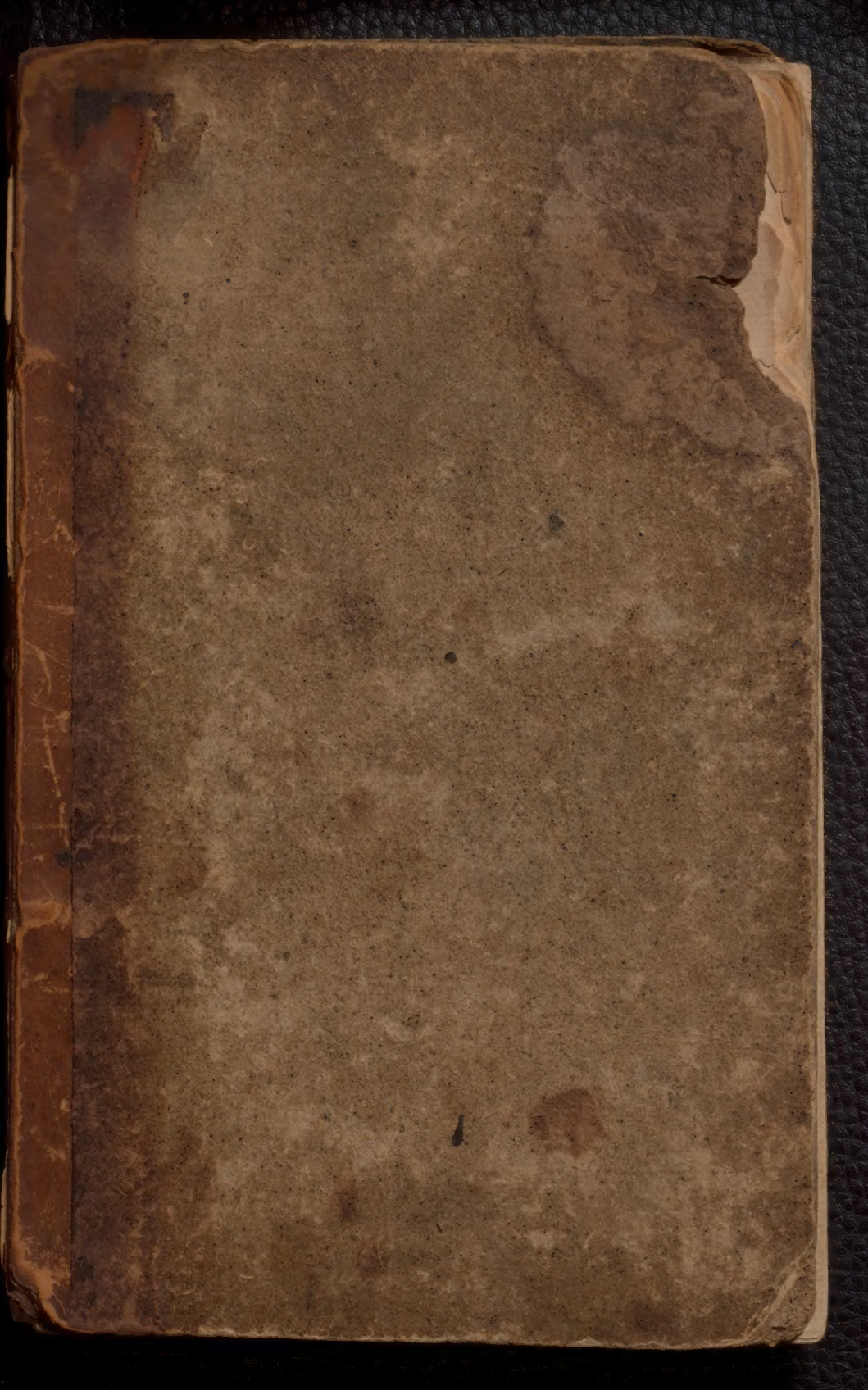




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MORAVIAN
FAIRFIELD
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A N
C C O U N

OF THE MANNER IN WHICH THE
PROTESTANT CHURCH
OF THE
UNITAS FRATRUM,
OR
UNITED BRETHREN,
PREACH

The GOSPEL, and carry on their MISSIONS
among the HEATHEN.

TRANSLATED FROM THE GERMAN OF THE
REV. AUGUST GOTTLIEB SPANGENBERG.

"GO YE INTO ALL THE WORLD, AND PREACH THE
"GOSPEL TO EVERY CREATURE," MARK XVI. 15.

L O N D O N :

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M.DCC.LXXXVIII.



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ADVERTISEMENT.

AS this little work has been well received and approved of abroad, by many serious christians, who are not only hearty well-wishers to, and promoters of the work of God in *Christendom*, but also rejoice at the spreading of the light of the glorious gospel of Jesus Christ among the poor, ignorant, and benighted *Heathen*; THE BRETHREN'S SOCIETY FOR THE FURTHERANCE OF THE GOSPEL AMONG THE HEATHEN, thought it might be of use, and agreeable to many sincere christians, both in and out of the Brethren's congregations, in this country, if they should procure a translation of it into *English*. They here present it to the public, and hope that the candid reader will make a charitable allowance, if he should now and then meet with a Germanism, &c. and think, it is a translation.

THEY wish also that the reader may meet with satisfaction and blessing in the perusal of it, and be prompted to join them in supplicating the God of all grace, that the saving knowledge of our blessed Lord and Saviour, JESUS CHRIST, (*who is the Propitiation for our sins, and not for ours only, but also for the sins of the whole world*) may cover the earth, as the waters cover the sea.

P R E F A C E.

THE occasion of writing and publishing the following account was given us by Dr. Walch, of Goettingen. He expressed a wish to have some information, concerning the method which the evangelical Brethren make use of, in their missions among the heathen. Many detached accounts thereof have already been published, but never yet laid before the public in a proper connection; though we saw clearly that it might be equally useful and agreeable, not only to the members of the Unity of the Brethren, but also to other friends of the truth. It being therefore resolved upon, I was commissioned to draw up such an account. And I readily undertook this work, in reliance upon the Lord our Redeemer, who gladly heareth the prayers of his servants for his gracious assistance.

THE first thing I did was to consider, in the presence of the Lord, the method of the disciples of Christ in preaching the gospel among the Gentiles. For whatever our Brethren have done, and are still doing among the heathen, ought properly to be judged according to that. Blessed be God for the excellent instruction we find concerning this matter, in holy writ. The
second

second thing was, that I referred back to the first occasion given to the Brethren for their undertakings among the heathen, of which I myself was an eye witness; remembering, at the same time, those rules and measures, which, by the grace of God, served the Brethren as a direction from the beginning. Lastly, I have endeavoured to express myself clearly about the method, or way and manner, by which they endeavour to bring and preserve the heathen in the way of life, that is, to Christ.

BEING persuaded that one or another of my readers, may probably wish to know something more concerning this and the other point, which is only briefly touched upon here, I have to this end referred to such passages, in the historical writings of the Brethren's labours among the heathen, already published, as may answer this purpose.

At the same time, I most heartily entreat God our Saviour, from whom cometh every good thing, that he would, out of the abundance of his grace, accompany all with his blessing.

AUGUST GOTTLIEB SPANGENBERG,

BAREY,

December 12, 1780,

AN ACCOUNT OF THE MANNER IN WHICH THE
PROTESTANT CHURCH OF THE UNITAS FRA-
TRUM, OR UNITED BRETHREN, PREACH THE
GOSPEL, AND CARRY ON THEIR MISSIONS
AMONG THE HEATHEN.

SECTION FIRST.

OF the Heathen, and of their Conversion according
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SECTION SECOND.

OF the Occasion of the Brethren's Labour among
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E R R A T A.

- Page 21. line 33. for subtlety, read subtilty.*
P. 35, note, for † 5^a and 7, read § 5 and 7.
P. 52, l. 21, for Watte-ville, read Watteville;
P. 56, l. 9, for among, read in.
Ibid last line, for diaconies, read deacons.
P. 57, l. 1, for which have, read and so it has;
P. 66, l. 9, for the disciples, read (the disciples.)
P. 67, last line, for wholsome, read wholesome.

SECTION FIRST.

OF THE HEATHEN, AND OF THEIR CONVERSION ACCORDING TO THE SCRIPTURES.

§ I.

WE read in the sacred scriptures, that God in a peculiar manner took charge of the people of Israel, that is to say, of the posterity of Abraham, of his son Isaac, and his grandson Jacob, who obtained the name of Israel. He delivered them by the hand of Moses, his servant, from a most wretched state of slavery, and chose them, for the sake of their fathers, to be his peculiar property. His intention was to make them a truly happy people; and with this view he gave them the most excellent laws, introduced the best orders among them, took the government of them into his own hand, and promised, on condition of their obedience to him, to be their gracious God, and to bless and protect them as his people.

A

Thus

Thus the Lord [God] condescended to enter into a covenant with a certain race of men, which, compared with other nations, were neither the greatest, nor the best; but which he, out of mere grace, without any merit or worthiness on their part, had chosen, to the end that he might manifest his glory in them in a peculiar, distinguishing manner *. Whoever reads the history of this people with a heart desirous to be instructed, and considers the wonderful ways of God with them in a proper light, will find so many proofs of his wisdom and truth, his lenity and severity, his long-suffering and zeal, his power and might, his holiness and righteousness among that people, that it will prove a blessing to his soul, and at the same time a constant incitement to the praise of God.

As to other nations of those times, they had no share in this peculiar covenant of grace, to which the people of Israel were admitted; they were therefore generally considered as aliens, and commonly called heathen.

§ 2.

YET we must not think, as though God had left himself without a witness among them. He manifested himself to them by the works of creation, according to his omnipotence, goodness and wisdom. For whenever they beheld the heavens, the sun and the moon, together with that most beautiful host of innumerable stars; whenever they looked on the earth with all its plants, all the beasts, birds and insects; when they considered attentively the springs, streams and the seas, with the fishes and other creatures therein, the thought must necessarily arise in them: Who is he that made all these

* Exposition of Christian Doctrine, p. 23, sqq. p. 141, sqq.

things? Surely it must be a great, wise, powerful and benevolent Being, from whom all this takes its rise, and by whom all is held in its due course. When they looked at themselves, they could not help perceiving, by natural and rational inference, that their understandings and faculties, as little as their bodies and the members thereof, and still less their lives, originated not of themselves; hence the conclusion: That Being, who made and created me, must indeed be great, good, wise and powerful. We have eyes to see, ears to hear, feet to walk, hands to work, a mouth to speak; in a word, every thing in us is wonderfully formed and made consistent with the end it is designed to answer. We stand in need of eating, drinking, clothing, dwellings; and all that can serve these purposes, we either find already upon the earth, or the warmth of the sun, the air and wind, the rain and dew from heaven, cause them to grow for our use. Who giveth us all this? God, that great, good, wise and powerful Being*. Hence immediately flowed the thought: Should we not reverence this great and gracious God, should we not love him, should we not serve him, should we not thank him †?

§ 3.

BUT how was it with respect to the heathen? Paul saith: "Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened—hence, professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping

* Exposition, p. 49. sqq. † Exposition, p. 85, sqq.

things. *Wherefore* God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves, &c." Rom. i. 21, sqq. Paul, explaining this farther, mentions divers shameful things, by which the heathen themselves became an abomination, and adds: "And, even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful," Rom. i. 28, sqq. Hence we may deduce, that not only the most absurd and foolish idolatries into which the heathen fell, but likewise the satanical and more than beastly abominations and wickednesses in use among them, were nothing else than chastisements of God on them, because they held the truth in unrighteousness. Now, whereas the heathen who inhabited the land of Canaan,—where God had before destroyed the cities of Sodom and Gomorrah, Adamah and Zeboim, with fire and brimstone, on account of such abominations, Gen. xix. 1, & sqq.—had been guilty not only of this, but of many other sins and abominations,—of which notice is taken in Levit. xviii. 1, sqq. and xx. 2—13. God therefore would positively have them exterminated by the Israelites, together with all the women and children. See Exod. xxiii. 32, sqq. xxxiv. 12, sqq. Deut. vii. 2, sqq.

For this cause then, that the Israelites might not be induced to commit such abominations, God, in general, forbad them all communication with the heathen,

then, nor would he even allow an Israelite to eat with a heathen.

§ 4.

NOTWITHSTANDING this, one cannot deny that many of the heathen very greatly benefited by the singular mercies God vouchsafed to confer on the people of Israel. Nor could the wonderful government of the Lord among the Israelites remain long concealed from other nations. "*We have heard,*" said Rahab, "how the Lord dried up the water of the Red Sea for you when you came out of Egypt, and what you did unto the two kings of the Amorites that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we (the Canaanites) had heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he *is* God in heaven above, and in earth beneath," Josh. ii. 10, sqq. see also ch. ix. 24. It is likewise known from history, that the glorious divine worship at Jerusalem, especially after Solomon had built the temple, was resorted to by many heathen, who not only became acquainted with the law of God, but many of them also embraced the religion of the Israelites. Many nations were likewise reprov'd for their sins by the prophets, whom God called forth among the Israelites, and who announced divine judgements upon them unless they amended. We see with admiration, from Jonah iii. 4, sqq. what blessed effects the preaching of the prophet Jonah produced in the king and people of Nineveh: When not only the residue of the Israelites in Canaan, but also the Egyptians, the Philistines, those of Tyre and Sidon, the Moabites, and other neighbouring nations, were, according to the counsel
of

of God, to fall under the yoke of the king of Babylon, the Lord ordered Jeremiah to foretel it to them, with the admonition, to submit willingly, if they would avoid a miserable destruction. For he himself, the Lord God, had sent the king of Babylon upon them, on account of their sins. Even the captivity of the Israelites in Babylon, which continued for seventy years, and the long foretold termination of it by Cyrus, made the heathen acquainted with the God of Israel, as may be seen in the prophet Daniel.

§ 5.

BESIDES this, we are not to consider God's covenant of grace with the people of Israel in such a view, as tho' God, because he granted such prerogatives to the Israelites, had, on this account, relinquished all care for the souls of the heathen. O, no! for all souls are his. God certainly tries with every man all that may conduce to his advantage, and this he does in various ways, consistent with his love and wisdom. And here we may apply what Elihu said: "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of man, and seal-eth their instruction: that he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword: he is chastened also with pain upon his bed, &c. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightned with the light of the living," Job xxxiii. 15, sqq. *

Paul, speaking to the Jews, in Rom. ii. declares with energy, that they were by no means better than

* Exposition of Christian Doctrine, § 37.

the

the Gentiles before God, though he had committed his law unto them, unless they lived also conformably to the law. For if a heathen, who had not the written law, but yet knew well enough what is right, and wrong, (for that was written in his heart); if such an one did the things contained in the law, he would undoubtedly be justified in the judgement of God, before a Jew that boasted of the law, and yet observed it not. **For there is no respect of persons with God.**

In the abovementioned chapter Paul also makes a difference between Jews and Jews. (By Jews he means not only those belonging to the tribe of Judah, but all Israelites). "He is not a Jew," saith he, "which is one outwardly; but he is a Jew, which is one inwardly," Rom. ii. 28, 29.

Thus likewise he maketh a difference between heathen and heathen, giving to understand that an heathen, who knoweth and doeth what is right, is as valuable before God as a Jew, although he had not been circumcised outwardly; and that, on the other hand, a Jew that glorieth in the outward circumcision, but who yet keepeth not the law, which insists on the love of God and one's neighbour, was to the full as bad as any heathen.

§ 6.

God therefore is not only a God of the Jews, but of the Gentiles also; and it is evident, from the scriptures of the Old Testament, that he always thought of the salvation of the Gentiles; and, to speak after the manner of men, rejoiced as it were at the time, when the Gentiles also should become his people. For when he, by his prophets, set before the Jews, who were not a whit better than the most dissolute heathen, his im-
pending

pending judgements, he always spoke comfort to them that were Israelites indeed, and among others also with this, that the multitude of the Gentiles should be gathered and with them should be one people. See Isa. ii. 2, sqq. xliii. 5, &c. xlix. 18, &c. lv. 5. lx. 3, &c. lxxv. 1, &c. Zach. ii. 10, &c. viii. 22. Mich. iv. 1, &c. Mal. i. 11.

God had already promised to Abraham, "In thy seed;" and Paul declares that this seed of Abraham is Christ, Gal. iii. 16. "In thy seed shall all the nations of the earth be blessed," Gen. xxii. 18. And this promise he repeated not only to Isaac, but also to Jacob, Gen. xxvi. 4. and xxviii. 14. By the prophet Jeremiah the Lord declareth the same: "The nations shall be blessed in him, and shall glory in him," Jer. iv. 2. To Christ, the mediator of the new covenant, God saith: "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," Psalm ii. 8. And, in the prophet Isaiah, he saith: "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth," Isa. xlix. 6. In like manner: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth judgement to the Gentiles," Isa. xlii. 1. And farther: "I give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house," Isa. xlii. 6, 7. In the Psalms, where the deep humiliation of the Lord our Saviour, and his heavy and bitter sufferings are spoken of, in the spirit of prophecy, it is said immediately after: "All the ends of the world

world shall remember and turn unto the Lord : and all the kindreds of the nations shall worship before thee," Psalm xxii. 27. But when our Lord Jesus Christ is described by the prophets as the King of glory, that sat down at the right hand of his Father in heaven, the passages treating of him are very numerous; the following, among the rest, are remarkable: "He, the King, shall speak peace among the heathen, and his dominion shall be from sea even to sea, and from the river even unto the ends of the earth," Zech. ix. 10. Again: "All kings shall fall down before him; all nations shall serve him," Psalm lxxii. 11. When the promulgation of the gospel is mentioned, then the Holy Spirit saith; by the mouth of David: "There is no speech, nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world," Psalm xix. 3, 4. Heathenism is by the prophets described as a wilderness and solitary place; and then it is said, concerning the times of the New Testament: "The wilderness shall be a fruitful field, and the fruitful field be counted for a forest," Isa. xxxii. 15. Further: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose," Isa. xxxv. 1, &c. Now, in the above words whatever is expressed figuratively, is by the prophets in other places, mentioned quite plainly; e. g. "It shall come to pass that in the place where it was said unto them, Ye are not my people; there it shall be said unto them, Ye are the sons of the living God," Hof. i. 10. And again: "I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God," Hof. ii. 23. Not to mention many peculiar promises given to this or the

other heathenish country, in a view to their being made partakers of the grace of the New Testament. I likewise pass over many other passages of the prophets, it appearing sufficiently from those just quoted, that, in the time of the old covenant, God repeatedly remembered the heathen, and that he would at the appointed hour admit them also into his covenant.

§ 7.

WHEN the fulness of time was come, God sent his Son into the world, and thereby caused great joy to all them that were waiting for the consolation of Israel. Among these there was one Simeon, an Israelite indeed, to whom it was revealed upon his prayer to God, by the Holy Ghost who was upon him, that he should not see death, before he had seen the Lord's Christ, the Messiah. He came by the Spirit into the temple, when the child Jesus was brought in and presented to the Lord as the first-born and called holy. Then Simeon took the child up in his arms, and blessed God, and said : " Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation : which thou hast prepared before the face of all people : *A light to lighten the Gentiles*, and the glory of thy people Israel," Luke ii. 22, sqq. Thus did God openly manifest, by the Holy Spirit, that this child, his Christ, his Anointed, was also the Saviour of the Gentiles. Some wise men also came from the East to Jerusalem (they were learned Gentiles), in order to adore this new-born King of the Jews ; and, being directed to go to Bethlehem, they there saw the young child with Mary his mother, and fell down and worshipped him, Matt. ii. It is probable that they might hope for his appearance, perhaps from the times of Daniel,

who

who had so gloriously prophesied of him at Babylon. In this hope they were confirmed, when they now beheld the same star, they had already seen in the East, in Judea, standing over where the young child was. Hence we may, with great probability, infer, that many heathen hoped and expected to derive much blessing from this King of the Jews.

§ 8.

YET our Lord Jesus Christ did not, in person, preach the gospel to the heathen. For this he assigns the reason in these words: "*I am not sent, but unto the lost sheep of the house of Israel,*" Matt. xv. 24. Nor would he, in the time of his walking here on earth, permit his disciples to preach to the Gentiles. In the instruction he gave them it was expressly said: "*Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not,*" Matth. x. 5. In the mean time he was, however, not unwilling to afford his help even to heathen, when they applied to him. A woman of Canaan—probably a descendant from those nations, who, on account of their wickedness, were an abomination to God, and whom, for this reason, he would have to be extirpated by the Israelites—this woman cried unto him for her daughter, who was grievously vexed with a devil; he at first put her faith to the trial. But, she persevering, he said unto her: "*O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour,*" Matt. xv. 22—28. A Roman centurion came unto him, beseeching him for his servant, who was sick of the palsy and grievously tormented, saying: "*Speak the word only, and my servant shall be healed,*" Then said Jesus unto him: Go

thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour." Matt. viii. 5, 13. Nor did our Lord Jesus Christ wholly abandon the Samaritans, who were in fact not much better than the heathen; for their religion was a mixture of Judaism and Heathenism, as may be perceived from the account of his conversation with a woman of Samaria, and its consequences, John iv. 4, 69. But, that the heathen were likewise intended to attain to the new covenant of grace, so frequently indicated by the appellation of the kingdom of God, Christ plainly intimated to the disciples, partly in sundry parables, which may be read in Matt. xxi. 28—41. and xxii. 1—14. and partly expressed it in plain terms. See Matt. viii. 11, 12 and xxi. 43.

§ 9.

BUT let us now consider how our Lord Jesus Christ executed the counsel of God with regard to the heathen. According to his deep wisdom, he chose persons of mean extraction to be his witnesses upon earth; they possessed no philosophical knowledge, but yet were not unacquainted with the books of holy writ, then extant. Paul had indeed been brought up at the feet of Gamaliel, a notable teacher in Jewish literature; yet, he had at the same time learned the business of a tent-maker, agreeable to the common opinion of the Jews, who thought, that a father who did not let his son learn some business, acted as improperly as if he taught him to steal. To all these the Lord gave commandment, that they should go into all the world, and preach the gospel to every creature, that is, to all the heathen, Matt. xxviii. 19 Mark xvi. 15. But though the apostles in general had this commandment, to go
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into all the world, and to preach the gospel to all the heathen; yet is Paul particularly called the Apostle of the Gentiles, because he had indeed laboured among them more than all the rest.

Peter was the first that preached the gospel to a Roman centurion, Cornelius, and to his relations and friends, who were called together to that end. What was the subject of his preaching? He spake of Christ Jesus, as the Anointed of God, and Lord of all. Him God had sent to preach peace unto the children of Israel, which he also did. That he went about doing good, and healing all that were oppressed of the devil, for God was with him. Him they slew and hanged on a tree. Him God raised up the third day. They, the apostles, had seen him after his resurrection; and he had commanded them to preach unto the people, and to testify, that it is he which was ordained of God to be the Judge of quick and dead. And in conclusion Peter added: To him give all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word, and they were directly baptized. Now what was the whole contents of the apostle Peter's sermon to the heathen? Why, Christ, the Messiah, sent of God, and that he was the way to obtain salvation for all men that believe on him, Acts x. 34, &c.

§ 19.

PAUL's calling to the labour in the gospel among the Gentiles was attended with peculiar solemnity. Our Lord Jesus Christ appeared to him at mid-day, in a splendor far surpassing the brightness of the sun, which so greatly dazzled his eyes, as to deprive him of sight.

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Three day and three nights he continued in this melancholy condition; and, as the Lord Jesus had called to him from heaven, saying, "Saul, Saul, why persecutest thou me?"—we know, that whosoever persecutes the members of Christ, persecutes him himself—one may readily conceive in what anguish, distress, pain and repentance, he spent that time in watching, fasting, tears and prayers. Upon which, according to God's command, he was comforted by Ananias, restored to sight, baptized and filled with the Holy Ghost, and immediately confessed openly, that Jesus of Nazareth was the Christ. O how willingly doth the Lord our Saviour forgive, even his blasphemers and persecutors their sins, if they turn to him! Acts ix. 1, 19.

At this first appearing, our Lord Jesus Christ called Paul to his service among the Gentiles in these words: "I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people (the Jews), and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me," Acts xxvi. 16, 17, 18.

Upon this Paul went to Arabia; and then, after three years, he went up to Jerusalem, Gal. i. 17, 18. And, while praying there in the Temple, the Lord appeared to him again, and commanded him to make haste and get quickly out of Jerusalem, for he would send him far thence unto the Gentiles, Acts xxii.

While he was at Antioch, certain teachers and prophets joined with him in prayer and fasting, when the Holy Ghost said: "Separate me Barnabas and Saul for

for the work, whereunto I have called them," Acts xiii. Upon this he again went among the Gentiles.

Let us, however, well observe what he saith in Gal. i. 11, 12. "I certify you, brethren, that the gospel, which was preached of me, is not after man. For I neither received it of man; neither was I taught it, but by the revelation of Jesus Christ." The same he testified to the Corinthians: "I have received of the Lord, that which also I delivered unto you," 1 Cor. xi. 23. and xv. 3.

§ II.

Thus it pleased God to reveal his Son in Paul, *that he might preach him among the heathen*, Gal. i. 16. And indeed Paul counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord, Phil. iii. 8. He saith concerning himself: "*I determined not to know any thing among you, save Jesus Christ, and him crucified,*" 1 Cor. ii. 2. It was Christ Jesus, whom he laid down as the foundation, testifying, that "*other foundation can no man lay;*" that all was to be built upon him, 1 Cor. iii. 11, sqq. Hence he calls himself "a servant of Jesus Christ, called to be an apostle, and separated to preach the gospel of God, of the Son of God," Rom. i.

The contents of his sermons are briefly comprized in these words: "*We preach Christ crucified,* unto the Jews a stumbling block, and unto the Greeks (the heathen) foolishness; but unto them which are called, both Jews and Greeks, *Christ the power of God, and the wisdom of God,*" 1 Cor. i. 23, 24.

And thus Paul preached for the space of two years, daily, at Ephesus, so that all they which dwelt in Asia heard the word of the Lord Jesus, Acts xix. 10. And, being

being at Rome, he dwelt two years in his own hired house, *preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ* with all confidence, Acts xxviii 30, 31. Hence it is very clear that Christ was the marrow and sap of Paul's preaching, whom he every where laid for the foundation, and that it was his chief concern to derive every thing from him.

§ 12.

HOWEVER, though we find very little recorded in holy writ concerning the labours of the other apostles among the heathen, besides what has been quoted in § 9. (indeed that which we read of Philip in Acts viii. 27, sqq. also belongs to this article:) yet we have reason to thank God for having caused so much to be handed down to us of Paul's labours. There it appears, that Paul spoke differently to different people, yet always in such a manner as constantly to lead to Christ. Indeed the doctrine of Christ's death upon the cross was always the main point of his preaching. And why? because by *his* death we obtain salvation and the forgiveness of sins. Therefore he also calls the gospel simply "*the preaching of the cross,*" as e. g. 1 Cor. i. 18. "The preaching of the cross is to them that perish, foolishness; but unto us, which are saved, it is the power of God." Compare with Rom. i. 16. For the same reason he calls the gospel briefly "*the word of reconciliation,*" and the office of a minister of the gospel is called, "*the ministry of reconciliation,*" 2 Cor. v. 18. In this view also Paul evidently set forth, before the eyes of the Galatians, Jesus Christ crucified among them, Gal. iii. 1.

He likewise spake of the resurrection of Christ, his dwelling in glory, his coming again to execute judgment.

ment. In short, taking altogether what I can find in holy writ concerning Paul, I should suppose the contents of his preaching to those heathen that were not yet converted, to have been nearly this: "Ye poor heathen have hitherto had no share in the covenant, which God made with the people of Israel: ye have lived in abominable idolatry, and in other horrible sins. But God will now begin to do a new thing among you, since he hath sent his Son into the world to be the Saviour of all men. Him they have indeed crucified and slain; but he is risen again, and ascended into heaven. He now hath sent us to acquaint the heathen, that in Christ they may obtain the remission of sins, life and salvation. But then they must forsake their wicked ways, wherein they have walked hitherto, and must receive Christ, by faith, as their Lord and Redeemer, who is also the light of the Gentiles. And, if they are baptized in his name, they will be cleansed from their sins, made partakers of the Holy Ghost, and delivered from the power of darkness; they become the children of God, and heirs of eternal life. If they believe not, they are condemned: for Christ will appear unto judgment, and give unto every man according to his works." For the apostle's office was *to establish among the heathen, obedience to the faith in Christ*. And thus the gospel of Christ was the power of God to every one that believeth, Rom. i. 5. and xvi.

§ 13.

As to the manner of his preaching, Paul declares more than once, especially to the Corinthians, "When I came unto you, saith he, *I came not with excellency of speech, or of wisdom, declaring unto you the testimony of God;*" 1 Cor. ii. 1. Likewise: "We have not received the
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spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God; which things we also speak, *not in words which man's wisdom teacheth, but which the Holy Ghost teacheth,*" 1 Cor. ii. 12, 13. For this he assigns the reason in the following words: "Christ sent me to preach the gospel: not with wisdom of words, *lest the cross of Christ should be made of none effect*; for the preaching of the cross (of Christ) is, surely, foolishness to them that perish; but unto us, which are saved, it is the power of God," 1 Cor. i. 17, 18. And farther: "My speech and my preaching was *not with enticing words of man's wisdom*, but in demonstration of the Spirit and of power: *that your faith should not stand in the wisdom of man, but in the power of God,*" 1 Cor. ii. 4, 5.

§ 14.

To make this clear, I cannot help taking notice, that rhetoric was in those days very common both among the Romans and the Greeks. People were taught to speak with art and choice words, which please men, and bring them over to the speaker's opinion, so that they hardly know what is come to them, their passions are moved, they are carried away and induced to receive that which is pronounced to them. This, saith Paul, was not the manner in which I preached the gospel unto you. At that time there were also among the Romans, as well as among the Greeks, many philosophers; these sought for wisdom, and strained the power of their understanding to acquire more knowledge and insight than other people were possessed of. By this they distinguished themselves, set up schools, endeavouring to inculcate their opinions to others, and wrote books upon them. They would, e. g. speak of this and the
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other virtue, alledging reason upon reason, why it ought to be diligently followed after. Yet all such representations could not convey into poor people any power to forsake evil, and to follow after that which is good; although their reasons were ever so specious, and considered as excellent wisdom.

Now, saith Paul, it was not at all *on this wise*, that he preached the gospel. Declaring that the word of the cross was in itself fraught with divine power; nor did it stand in need of any human argumentation in order to gain entrance; seeing that there was nothing in it that was in the least inconsistent with divine wisdom; though it be not comprehensible to men that are wise after this world, and who look upon it as foolishness. Nor was it in the least deficient in point of plainness, seeing that it was hid and unintelligible to them only that were lost. The cause of it was this, that the god of this world (that is, the devil, whom it serves) hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 3, 4. Nay, Paul not only deemed it needless to set forth the gospel in high terms of human wisdom, but even believed it dangerous. Believing that the word of the cross of Christ, or the gospel, might be weakened thereby, and be made of none effect; as wine is weakened by the addition of water, and yet may be sold for genuine wine. Thus his sentiment was this: If I preach the gospel without any human additions, faith will be grounded upon the word of God; and that is fraught with divine power. That is, it will rest on a firm, stedfast and immoveable basis.

If a man believes for this reason, because an eloquent speaker, or philosopher, renders his subject agreeable, backs it with many proofs, and a charming selection

of words: the faith of such a one is grounded on wisdom barely human. Now if another eloquent speaker and philosopher comes, and with as many proofs and words as beautiful as the former, demonstrates the opposite to that which the former had demonstrated; the faith of such an one wavers, and is inconsistent. And is not this plainly obvious in our days? Here the one endeavours to render certain doctrines of the gospel plausible and rational by dint of human wisdom, while another alledges as many reasons, and brings as much human wisdom to prove that the same doctrines are equally incomprehensible and irrational. He, whose faith standeth on such grounds, is like a ship at sea without her rudder. On the contrary, whosoever believes the gospel, because it is the word of God, which he hath experienced in his own soul as the power of God, he abideth secure in the midst of storms and tribulations.

§ 15.

WHAT our Lord Jesus Christ gave Paul to understand by Ananias, on his first obtaining mercy, namely, that he would shew him how great things he must suffer for his name's sake, Acts ix. 16. was, in the sequel, abundantly fulfilled in him. He gives a brief account of it in 2 Cor. xi. 23, &c. and what he saith of this is remarkable: "We rejoice in hope of the glory of God; and not only so, but *we glory in tribulations also*," Rom. v. 2, 3. He therefore could with much confidence exhort his fellow-labourers, 2 Cor. vi. 1, &c. which passage ought to be deeply and faithfully laid to heart by all the servants of Jesus.

Paul also confirmed what he taught among the heathen by his own example. He therefore could confidently

dently say: "*Brethren, be followers together of me, and mark them which walk so, as ye have us for an example,*" Phil. iii. 17. And farther: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think of these things: *those things, which ye have both learned and received, and heard and seen in me, do;* and the God of peace shall be with you," Phil. iv. 8, 9. see also 1 Thess. ii. 10. Thus he continued till he saw the end of his days drawing near, and then he wrote to Timothy: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day," 2 Tim. iv. 7, 8. see also 1 Cor. iv. 16. and xi. 1. where he saith, *Be ye followers of me, even as I also am of Christ.*

I do not consider the miracles and wonders wrought by Paul among the Gentiles in that view, as being at all necessary to the confirmation of the gospel, in Acts xiv. 3. and xix. 11, sqq. As there is no occasion to prove that the sun yields light and warmth; that proving itself: so the gospel proves the power of God unto salvation to every one that believeth, for it is the word of God. The miracles were, however, an undoubted proof of Paul's apostleship, and of his being sent of God.

But what shall we say of Paul's zeal against Elymas the forcerer, who endeavoured to prevent the governor Sergius Paulus from believing in Christ! when he addresses him thus: "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways

ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind; not seeing the sun for a season," Acts xiii. 10, 11. Was this the fire of nature, or heat of passion? O no! For it is expressly said that Paul, when he was uttering this, was filled with the Holy Ghost, Acts xiii. 9. If a servant of Christ in our days were to speak to people, that do the same thing as Elymas did, on this wise, what would they think and say of him? But Paul said: "Who is offended, *and I burn not?*" 2 Cor. i. 29.

§ 16.

THE consequences of preaching the gospel among the heathen were these, that some of them believed, and others believed not. That our Lord and Saviour, who was hanged on the cross and slain, should be risen again and ascended up into heaven, many could not at all reconcile this with their ideas, and therefore they considered it as a foolish saying. As little could they comprehend and find it consistent with their notions, that they, through faith in this Jesus, who was crucified, and by no other way or means should obtain forgiveness of sins, and life everlasting. And when they heard of the resurrection of the dead, they mocked, Acts xvii. 32. Felix the governor trembled as Paul reasoned of righteousness, temperance, and judgement to come, Acts xxiv. 25. but yet he received not the gospel which he had heard of Paul, because he loved sin.

Many, however, received the gospel of Christ in faith and were baptized. When Philip preached the gospel of Jesus to the Ethiopian eunuch, a man of great authority under queen Candace, and he thereupon wished to be baptized, Philip said: "If thou believest with
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all thine heart, thou mayest." On his confessing: "I believe that Jesus Christ is the Son of God," he forthwith obtained holy baptism. The jailor at Philippi, who at first drew his sword and would have killed himself, and afterwards asked trembling: "What must I do to be saved?" was answered by Paul, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Upon this (which was about midnight) he spake unto him the word of the Lord, and to all that were in his house; and, believing in God, with all his house, he, and all his, were baptized straightway the same night," Acts xvi. 23, sqq. Thus the apostles as little delayed to baptize the Gentiles, when they believed in Jesus, as they did the Jews, when they received the word with faith, as may be seen in Acts ii. For there Peter was preaching the gospel of Christ to the Jews, and told them freely, that they had, by wicked hands, crucified and slain Christ; and when they were pricked in their heart, and asked, Men and brethren, what shall we do? He exhorted them to repent, and turn to Christ. Then they that gladly received his word, were baptized; and the same day there were added unto them about three thousand souls: obtaining the remission of sins, and receiving the gift of the Holy Ghost.

§ 17.

NOR did the apostles cease to give the believers farther instruction after baptism. Thus, e. g. Paul spent a whole year with Barnabas, in teaching the church at Antioch, Acts ii. 26. At Corinth he continued a year and six months, teaching the word of God among them, Acts xviii. 11. At Ephesus he separated the disciples, that is, the believers, and had meetings with
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them every day for the space of two years, Acts xix. 9, 10. Where Paul himself could not tarry, or return again, there he left one or another of his fellow-labourers behind, or caused such churches to be visited by them, that thus they might obtain farther instruction. In his epistles, of which many are yet extant, and for which we thank God, he gave them also excellent advice, reminding them partly of what they had heard of him, and partly explaining to them yet further, what he had begun to tell them of God, of his works, and of his will. Nay, he also made them acquainted with many passages of the scriptures of the Old Testament, as appears by 1 Cor. x. and Gal. iii. Thus doing what our Saviour had commanded: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; *teaching them to observe all things, whatsoever I have commanded you,*" Matt. xxviii. 19, 20.

§ 18.

PAUL likewise ordered, in all places where he had preached the gospel, how the meetings of believers should and ought to be conducted. One may read what he wrote on this head to the Corinthians, in 1 Cor. xiv. Where not only Gentiles, but also Jews, had received, by faith, Christ crucified as their Lord and Saviour, he constituted *one* church of both, and maintained with great energy, that, according to the gospel, the one was not to be preferred before the other. At the same time leaving to believers from among the Jews, who thought themselves obligat'd to observe the law of Moses, their full liberty in regard to the observance of certain days, or abstinence from this and the other sort of meats. But, as to believers from the Gentiles, Paul contended

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§ 19.

gulations, he committed them to one or another of his fellow labourers. To this end he especially made use of his dear Timothy and Titus, and gave those two brethren good instructions in his epistles, what they had necessarily to consider, when they would ordain any elders, bishops and overseers—these appellations meant at that time one and the samething—or when they would appoint a servant of the church, 1 Tim. iii. 1, 1qq. and what they had particularly to recommend to them. 1 Tim. v. 17, 1qq. He also shews what they were to observe respecting the female sex, 1 Tim. v. 2, 1qq. and likewise how they might make use of experienced women among their own sex, Tit. ii. Indeed all the labour of the apostle on the believers from among the heathen tended to this; that the word of God might be taught in purity and cleanness, and they might conformably to it, live holy, as the children of God. He therefore insisted on discipline and order among them, exhorting them not only not to eat with a man who called himself a brother, and yet lived in open works of the flesh, but to put such away from them, 1 Cor. v. 1, 1qq. Nor would he suffer any to go to the Lord's table, if he would not be freed from things that were inconsistent with the word of God, and with the love of God and of our neighbour: every one should examine himself, and if any would not amend, he ought to stay away, 1 Cor. x. 16, 1qq. 1 Cor. xi. 20, 1qq. for he that drew near to it unworthily, would thereby draw upon himself a judgement of God, and a chastising from the Lord, 1 Cor. xi. 29, 1qq.

WHAT Paul declares to the elders of the church of Ephesus: Ye know, how I kept back nothing that was profitable unto you, but have shewed you; and have taught you publicly, and from house to house: for I have not shunned to declare unto you all the counsel of God; Acts *xx.* 20. and 27. This he used to do in all places. However he observed this difference, that he gave to every one their due meat: to children, he gave milk, 1 Cor. *iii.* 2. and to others, strong meat, Heb. *v.* 12. He also considered the circumstances in which every one was, and it was the chief concern of his heart to impart to each, suitable advice. To the masters he told, how they were to behave toward their servants and slaves; and to servants and slaves, how they were to behave to their masters according to the mind of Christ Jesus. In short, all and every one, whoever they were, whether children, young men, maidens, husbands, wives, widowers, or widows, had their share in the general instruction. But then what was to be said to every one in particular, was also particularly inculcated to him and others who were in the like case with him. As in the churches some were appointed to be overseers and watchmen over others, so he informed both the one and the other, what was expected of them as children of God. And whereas, at that time, the christian churches stood entirely under the government of heathen princes and magistrates, he exhorted them in particular to a conscientious and submissive obedience toward them. At times he held visitations in the churches; and, when he could not attend in person, he would send for this purpose, one or another of his fellow labourers.

HERE I must still take notice of sundry other points. That God should render the Gentiles partakers of the same grace that was bestowed on the Jews, was quite a new thing. And as the major part of the Jews despised the counsel of God concerning their salvation, and were themselves on this account rejected; therefore the heathen who believed in Jesus were preferred before them, and became members of the body of Christ, that is, his church. Now Paul exhorts them not to be proud, or by any means to think themselves better than the Jews. For if they did not preserve this grace in humility, nor make a faithful use of it, they might be rejected in the same manner as the Jews were, Rom. xi. 16, sqq.

The members of the churches, in the places where they lived, dwelling among the heathen, and their nearest of kin still continuing in Paganism; they were of course constantly exposed to suffer hurt in their souls. Hence Paul exhorts them not to be unequally yoked with unbelievers, nor have any fellowship with them; for what communion hath light with darkness, or what concord hath Christ with Belial? 2 Cor. vi. 14, 15.

That Paul, for the rest, preached the gospel gratis, in sundry places, to the heathen, as e. g. at Ephesus, Corinth, Thessalonica, not making use of the liberty to receive his subsistence from them; which, however, had he done it, would not have been wrong: he seems to have done thus, merely in order to be more extensively useful. He was glad that he could earn something by his work, and that the brethren in Macedonia so kindly assisted him by their ministrations.

§ 22.

TITMANS were likewise people who rendered Paul's office difficult to him, by sowing tares in the fields in which he had to labour. They pretended that Paul did not teach the people right, and depreciated both him and his labours. They would insinuate, that Peter, John and James were the men *who had heard* Christ himself; their doctrine was not like Paul's; they held circumcision, and kept the law of Moses. At the same time those very people were ambitious to be considered as apostles of Jesus Christ, and by this means caused no small confusion in the churches of Christ which Paul, by the grace of God, had planted. They actually succeeded so far, that sundry churches, to their own detriment, forsook Paul. Such persons Paul rebuked very sharply in his epistles, calling them false apostles, dogs, evil workers, the concision, Phil. iii. 2, and saith: "I would they were even cut off which trouble you," Gal. v. 12. Perhaps *this* was a fleshly zeal? No, saith he, on a similar occasion, "but I am jealous over you with a godly jealousy," 2 Cor. xi. 2. These circumstances indeed obliged him to speak much of himself, and to magnify his office. He was an apostle not of man, neither by man, but by Jesus Christ, and God the Father, Gal. i. 1. Nor had he received that gospel, which he preached, of man; but by the revelation of our Lord Jesus Christ. That he was not less than the great apostles; nay, he laboured more abundantly than they all; and had endured more stripes for Christ's sake, than all of them. That his doctrine among the Gentiles was right and perfectly consistent with the decision of the general meeting at Jerusalem, Acts xv. That his churches, which he had planted by the gos-
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pel, were a proof of his apostleship, and that the Lord was with him. Hence it is clear that cases may occur; when a servant of Jesus is necessitated to oppose *with zeal* the adversaries of the truth, and when it is his incumbency to speak of himself, according to truth.

§ 23.

PAUL was very faithful in his endeavours to preserve the unity of spirit in the churches, recommending to them especially: "endeavour to keep the unity of the spirit in the bond of peace," Eph. iv. 3. The diversities of gifts of the Spirit, which appeared in the congregations at the first beginnings of the church of Christ, Rom. xii. 6. 1 Cor. xii. 4, sqq. occasioned at times misunderstandings. For one or another began to be lifted up with them, and thus it happened, e. g. that some brethren spoke in the church in strange languages, which none of the hearers understood. Herein Paul set them to rights, shewing how they were to consider their gifts, and that miracles were not meant for the sake of believers, but of unbelievers. That they should look upon themselves as members of one body; and that if each acted according to his appointment, one serving the other with that gift which he had received of God in love and simplicity, then the whole body would be benefited thereby. That for the rest, no member was to exalt itself above the other; for that the one was always necessary to the other; and the most unworthy in appearance might possibly at the same time be the most needful. It is still to be observed, that Paul never ceased to pray for the churches, and on the other hand recommended to the churches to pray diligently for him.

SHOULD I now proceed farther, and show, from history, how it went with respect to the conversion of the Gentiles, since the times of the apostles to the present day; this would indeed be to me an agreeable, and, I hope, useful labour. But my present intention is only to say something of the labour of the evangelical brethren among the heathen in general. In doing which I have occasionally referred partly to David Crantz's Ancient and Modern History of the Brethren, and the missions of the evangelical brethren, and partly to his History of Greenland, and likewise to what Oldendorp saith in the History of the Mission of the evangelical Brethren in St. Thomas, St. Croix, and St. Jan *.

Whether we consider what has already been done for many centuries relative to the conversion of the heathen, or whether we think of what might and ought yet to be done for the conversion of so many thousands of them, that have not yet any knowledge of our Lord Jesus Christ, what the evangelical brethren have done among the heathen in our day, appears but a very small matter. However, God, who looketh on men of low estate, and despiseth not the poor and needy, hath of his mercy not left the service of the brethren among the heathen without a blessing. Indeed many sensible and godly men have received with complacency the abovementioned accounts,

* This History, which was published in German in the year 1777, and met with a very favourable reception from the public, is now translating into English.

and many readers have perused them with edification and praised God for them. My view at present is only to shew the occasion of the brethren's labour among the heathen, and what steps they have taken therein; I will afterwards add something about the brethren's method of preaching the gospel among them.

SECTION

SECTION SECOND.

OF THE OCCASION OF THE BRETHREN'S LABOUR
AMONG THE HEATHEN, AND OF THE STEPS
AND MEASURES THEY TOOK THEREIN.

§ 25.

THE congregation of the Brethren undertook the service of the gospel among the heathen without having any very extensive views or intentions. They had heard of the laudable endeavours of the Reverend Mr. Egede to bring the natives of Greenland to the knowledge of Christ; but were inform'd at the same time that the difficulties arising partly from *that* undertaking itself, and partly from a variety of circumstances, might possibly defeat the purposes of the arduous labours of that worthy man. They were, about the same time, made acquainted with the desire of a negro, who having been baptized at Copenhagen, now ardently wished that his sister, a slave in St. Thomas, might also be instructed in the way of life. The then warden of the congregation at Herrnhut, who had, according to the grace of God given him already in his younger days, made a firm resolution to promote the missions among the heathen to the extent of his abilities, did not fail to recommend the abovementioned objects in the strongest terms.

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Upon this God moved the hearts of two brethren to agree together before the Lord, that they would undertake a voyage to St. Thomas in order to acquaint the said slave how she might be saved through faith in Christ Jesus: the Lord likewise made two other brethren willing to go to Greenland. These brethren having, after mature deliberation and hearty prayers to God, obtained sufficient clearness in this matter, mentioned their design and purpose, by letters, to the congregation. However a whole year elapsed ere the congregation came to a resolution to permit these brethren to go to St. Thomas and to Greenland. And thus they had sufficient time to have changed their minds; but they kept to their first resolution. On their setting-out, they were commended to the Lord, and to the word of his grace, with the assurance that their brethren would thank God, if they should, by their walk and conversation, bring only one or another of their fellow-creatures to Christ*.

§ 26.

SOON after this, another opportunity offered to get among the heathen in the West-Indies. The Lord-Chamberlain de Pless of Copenhagen wished to work some new sugar plantations in St. Croix by negroe slaves; and to this end he applied to the congregation at Herrnhut to send some brethren that might have the inspection over them. He thought thereby to do some good, and by means of the brethren to lead his poor slaves to the way of life. A considerable number of brethren soon offered themselves, who, as this pro-

* See David Crantz's History of Greenland, vol. i. p. 32, sqq. and Oldendorp's History of the Missions in St. Thomas, &c. vol. ii. b. 1, § 4.

posal appeared very fair, were inclined to go to St. Croix, and take upon them the inspection of those slaves. But it was found in the sequel, that the circumstances connected with such inspection did not well suit with the service of the gospel, for which reason the brethren soon entirely relinquished that mode of proceeding †. In the mean time other brethren came to St. Thomas, with the view of taking the best care they could of those negroes who had been spoken with in love by the first brethren who had been there ‡; and they arrived very seasonably. For God, remembering the prayers and tears of the former brethren for the salvation of the poor negroes ||, had, by his good Spirit, stirred up in many negroes a desire after the gospel of Christ. Great numbers of these came in the evenings, after their labour was done, to the brethren, and received the instructions they gave them with thankful hearts. The gospel approved itself to them as the power of God, and many were turned from darkness unto light, and from the power of satan unto God; by which the brethren were so much encouraged as to spend day and night in preaching Christ, not only to adults, but also to children *.

§ 27.

THE congregation of the brethren, being made acquainted with this divine blessing which attended the preaching in St. Thomas, thought themselves obliged to obtain for their brethren, whom our Lord Jesus Christ owned so graciously, an ordination that

† See Oldendorp's History of the Mission, vol. ii. b. 1. ‡ 5 and 7. ‡ Ibid. vol. ii. b. 2. § 1. || Ibid. vol. ii. b. 1. § 6. * Ibid. vol. ii. b. 2. § 1.

might be valid also in the sight of men. They acquainted Doctor Jablonsky, bishop of the Bohemian and Moravian brethren, who was then first chaplain to the king of Prussia, with the aforesaid circumstances; and he, having previously consulted with, and obtained the full consent of his colleague, the Reverend Sitkovius, of Polish Lissa, consecrated the Moravian brother David Nitschmann, whom the brethren had chosen, to be a bishop of the Brethren's church, with a view that he might confer ordination on the servants of Christ labouring among the heathen *. Soon after this, Bishop David Nitschmann sent a written ordination to brother Frederic Martin in St. Thomas. The cause of this was, that David Nitschman was at that time obliged to go on a visitation to North-America, and that Frederic Martin could not possibly leave his people, who were then burning with desire for the gospel †.

§ 28.

Upon this, now one and then another nation of the heathen, was recommended to the service of the Brethren in the gospel. This called for their attention, and made them resolve on the one hand, never to go to any heathen without a call, in which the hand of God was evident to them; and on the other hand, never to refuse any call among the heathen, in which they could perceive the finger of the Lord, though they should see beforehand that such a call might endanger their lives, and be otherwise connected with

* See David Crantz's History of the Brethren, § 63. p. 196.

† See Oldendorp's History of the Mission, vol. ii. b. 2. § 6.

many things very difficult to human nature; and this is actually their intention to this very hour.

They had at the same time a well-grounded hope, that our Lord Jesus Christ himself, would always find out and prepare such people, whom he might make use of in executing his thoughts of peace toward any heathenish country or nation. This he hath also done hitherto in great mercy among the brethren's people. When any body was wanted here or there among the heathen, he touched now the heart of this, and then of that brother, by his gracious operation, and encouraged and made them willing for that purpose. If any place could be suitably served by brethren that were not brought up to study, but to a different way of life, the Lord suffered us not to want people who were willing to that end. But whenever circumstances required a learned brother, God was also pleased to stir up such of this class, who heartily devoted themselves to the service of our Saviour among the heathen *.

Often have I been astonished at the willingness and desire of the brethren for this service. Having once made known on a prayer-day, at Bethlehem in North-America, that five persons were departed this life in a very short time at St. Thomas, where the difficulties of our brethren were then very great, not less than eight brethren voluntarily offered themselves on that very day, to go thither and replace them. We have certainly cause to thank the Lord our Redeemer alone for this; especially as the service of the gospel among the heathen is no easy matter†. We lay it down, there-

* See David Crantz's History of the Brethren, § 267. p. 247.

† See Oldendorp's History of the Mission in St. Thomas, &c. vol. ii. b. 5. § 1.

fore, as a maxim, never to persuade, much less to urge any one to go as a missionary among the heathen.

§ 29.

AMONG other heathen, whom the brethren were desired to attend, were the negroes in South-Carolina, who were employed in the cultivation of rice. A certain Society in England thought themselves obliged to send teachers to them, in order to rescue them from their ignorance and foolishness. But before the brethren resolved to appoint any one for this purpose, the then Archbishop of Canterbury (Potter) was asked by a committee of the said Society, what was his opinion of this matter? His answer was: That he had been long acquainted with the Moravian Brethren; that he knew the brethren of Herrnhut acknowledged the confession of Augsburg, which was not contrary to the thirty-nine Articles of the Church of England. With regard to their constitution, he must confess, that the brethren had in that respect something preferable, and the Brethren's Church was unquestionably to be considered as an apostolical and episcopal church; he was therefore of opinion that it would be well to let the Brethren go to preach the gospel among the heathen *.

Thereupon two brethren actually went over to Carolina, and made an attempt among the negroes there; but not finding any entrance with them, after some time, they gave it up again †.

* See Acta Fratrum Unitatis in Anglia, Report, p. 7.

† See Crantz's History of the Brethren, § 73, p. 113-§ 81, p. 126. § 82, p. 229.

§ 30.

COUNT DE ZINZENDORF's acquaintance with divers gentlemen in Holland, and elsewhere, gave rise to various other attempts of this kind. And among others the voyages of the brethren to Ceylon among the Cingalees, to the Cape among the Hottentots, to Surinam and Berbice among the Arawacks, Warauen, &c. to Guinea among the Africans, to New York among the Mahikanders, &c. * deserve to be mentioned. It is not my intention here to speak diffusively of what they suffered, and how many lost their lives in so doing; for after all it is mere grace when we are counted worthy of suffering for the sake of Jesus, whom we serve. But it may be easily conceived that the brethren, by means of these attempts, got much better acquainted with those things that oppose their labours among the heathen. And to say something of this, is perfectly consistent with the intention of this treatise. The brethren, in the first place, perceived that those societies that were established for furthering the conversion of the heathen, were a little apprehensive lest they, the brethren, should obstruct somehow or other their missions; which thought could not be productive of any good consequences. For this very reason the brethren renewed their determination, to go in preference to such heathen, who as yet had never had Christ Jesus preached unto them, and had no missionaries among them. But should they be called to such heathen among whom other missionaries had laboured be-

* See Crantz's History of the Brethren—of Ceylon, § 80.—of the Cape, § 79.—and f. of Berbice, § 80.—of Suriname, § 62, &c.—of Guinea, § 79.—and f. of the Mahikanders, § 91, and f.

fore them; yet it was their fixed resolution not to preach to those souls, who were already under the care of others, and still less to draw them off and bring them over to themselves. The mind of the brethren concerning this and sundry other points, of which we shall still say something more, is to be found in a piece which the evangelical brethren printed separately in 1740, concerning their present and future labours among the Indians, slaves and other heathen, and which was afterwards inserted in the *Bundigen Collections*, vol. i. p. 182, &c. See likewise Crantz's *History of the Brethren*, § 281, p. 576, &c.

§ 31.

THE brethren observed, secondly, that the divisions of Christendom in so many parties, made no favourable impression on the heathen. For if they hear one party affirm, we are the true church, and whoever would be saved, must join with us, and that the second, third and fourth parties maintain the same concerning themselves; then they say: how can we know or judge which party among you is in the right; do you agree first among yourselves. Thus it happened by the grace of our Lord Jesus Christ, that the brethren firmly resolved, to be neither for nor against this or the other party, but simply to preach Christ *. And experience hath shewn, that our Lord and Saviour graciously owned and blessed this method among the heathen.

* See Oldendorp's *History of the Mission in St. Thomas*, &c. vol. ii. b. 4. § 1.

ANOTHER hindrance to the preaching of the gospel among the heathen, arose in the European planters and merchants, from a fear and concern lest it should hurt their commerce if the heathen were made wiser, and even learned to read and write. Nor were the gentlemen in the West-Indies without concern, lest their lives should be endangered, if the negroes, by dint of instruction, should get more understanding. Being once in St. Thomas, one of them said to me: Only consider whether that is proper. If we calculate the number of negroes in this island; we shall always find a hundred of them to one white man. Now if those are made wiser, how can we be safe? Others had likewise scruples on account of the heathen who are quite free in their country, though under the authority of this or the other christian king or lord; whether, on being made wiser, they might not withdraw from them. It cannot be denied but that there is reason in such conjectures; this induced the brethren in their labour among the heathen to lay down the following invariable principles. Namely;

1. In our labour among the heathen; we will particularly endeavour, that they become converted to Christ Jesus with all their heart. This being the case, they not only become wiser, but also better; then we shall have no need to fear that the same will occur, which happens to people who take in something of the doctrine of Jesus with the head; but whose hearts remain void and destitute of that godliness which is in Christ Jesus, such are indeed bad people. Many years experience has incontestably confirmed us in these ideas; and we are firmly persuaded, that it is not

our call to aim any where at national conversions, or to introduce the christian religion among whole nations.

2. We will consider it as our duty, that our missionaries among the heathen, are not to interfere with the commerce between them and the merchants, which ought never to be disturbed by us, or any fault of ours. Nay, we will faithfully inculcate to the heathen who belong to us, that they must in their dealings avoid all fraud and deceit, (which are otherwise so peculiar to the heathen), and that they shall approve themselves honest and upright in all respects.

3. We will never omit diligently to set before the negroe slaves the doctrines which the apostles preached to servants. Servants in those days were almost universally slaves. We will put them in mind that it is not by chance, but it is of God, that one man is a master and another a slave, and that therefore they ought to acquiesce with the ways of God; nay, that their service, if done with all faithfulness for the sake of Jesus, is looked upon as though they were serving our Lord Jesus Christ. This we have indeed done hitherto, and, God be praised, with good effect *.

4. We will frequently remind the heathen of what Paul saith: "Let every soul be subject to the higher powers; for there is no power but of God; the powers that be, are ordained of God."

§ 33.

THE custom of making a slave free, as soon as he is baptized, which, in some countries, is grounded on certain laws, has also proved a principal hindrance to

* See Oldendorp's History of the Mission, &c. vol. ii. b. 3. § 1. b. 4. § 4 & 5.

the preaching of the gospel among the heathen *. For if a master, who knew this, must think: how shall I manage, if I must declare all my slaves free, who are converted to christianity? He could naturally not wish that his negroes might be converted.

This hath given the brethren occasion to consider this matter according to the scriptures, and the example of the apostles. In the apostolic congregations some brethren were masters, and others were slaves; which is evident from the exhortations, which on the one hand were given to masters, and on the other hand to slaves. But we find no where that the apostles commanded the masters to emancipate their slaves. Nay, when Onesimus was run away from his master, and afterwards, through the service of Paul, became converted to Christ; Paul sent him again to his master Philemon, and cordially interceded for him. This is likewise the mind of the brethren with regard to the slaves; for we should not deem ourselves justifiable to act otherwise herein, than the apostles of the Lord did.

§ 34.

THE principal hindrance to the propagation of the gospel lies in the heathen themselves. The brethren have to deal with two sorts of heathen. The one sort are usually called savages, and these live in boundless liberty. To the other sort we reckon the negroes, these are under so hard a yoke, and such bitter thralldom, that one can scarcely think of them without compas-

* I mean not to deny here that there are also other causes, which were impediments to the conversion of the negroes of both sexes, which are by no means commendable.

tion. Different as these two sorts of heathen are, with regard to their education, way of life, manner of thinking, customs, and other circumstances; yet they are perfectly alike in being to the highest degree corrupted. And what is said in holy writ concerning the heathen (§ 3.) is equally applicable to both of the aforementioned sorts of heathen. To the depravity in body and soul, which they have in common with all men, must be added the most abominable crimes propagated amongst them. To these we may reckon their horrible idolatries, forceries, poisonings, and inhuman cruelties.

Notwithstanding all this, one likewise finds among them divers things, which in themselves are not to be rejected. Certain abominable things, which occur among such as are called christians, (though they are far from deserving this name) are not to be found even among the heathen. In their common talk they are frequently so sensible, that you cannot object to it. Many of their actions are of such a nature, as to be in themselves unblameable, so that many who profess the doctrine of Christ without acting conformably to it, must be put to shame by them. Neither is this to be wondered at. For if God hath given over the heathen, who knew there was a God who had made all things, but neither honoured nor served him, to such gross errors and to such abominable crimes, by way of punishment, as appears from § 3: what can those men otherwise expect, who know from the bible that God hath given up to death for them his only begotten Son; and that Christ, who was made an offering for them upon the cross, in order to redeem them from the misery of sin, and from the power of satan, can and will make them everlastingly happy, and who yet reject this grace, because they love darkness rather than light? They surely will be more severely punished with errors, foolishnesses

nesses and sins, than the heathen; for they contract far more guilt than the heathen.

§ 35.

BUT what advice can be given the brethren, who go among the heathen, under such circumstances? The first thing is, that they should not be so terrified by the inhuman wickedness prevailing among the heathen, as to give up their hopes in labouring among them. For Christ hath tasted death for all, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. He hath shed his blood for the heathen also; they are bought with a price. God spake by the prophets already in the Old Testament, giving the most precious promises to the heathen, that they should be joint heirs of his kingdom, (§ 6.) Our Lord Jesus declared to the Jews, not only by parables, but by express words, that the kingdom of God should be taken from them, and given unto the Gentiles, (§ 8.) He sent forth his disciples to preach the gospel to all the heathen, and to declare to them that, through faith, they should obtain forgiveness of sins and eternal life, (§ 9.) The apostles did this, and especially Paul, (§ 10.) and thus the most glorious churches were formed from among the heathen, who received the gospel by faith, as e. g. at Rome, Corinth, Ephesus, Philippi, &c. We ourselves have frequently seen in our days, according to the grace of God that was with us, some of the most impious heathen, that were really an abomination, become dear children of God. For the gospel is the power of God unto salvation to all them that believe. A witness of the truth, therefore, and of the gospel, who hath been called by Jesus Christ to labour among the heathen, can,

can, and should indeed, begin his work with pleasure: he surely will not labour in vain. For God will have all men to be saved, and to come unto the knowledge of the truth.

§ 36.

ON the other hand, the brethren should take care not to be deceived by appearances, as though the heathen were already good sort of people. What though a heathen may not do this or the other evil, and doth yet commit a hundred other things that are equally bad; can it be said that such an one is on the way of life? Our Saviour saith: "*A good tree cannot bring forth evil fruit.*" Or if an heathen speaks a sensible word now and then, or does this or that which in itself is not bad, but laudable and good; yet in all other things, which man ought to do according to the will of God, he absolutely falls short; can it therefore be said, that that man is on the right way? If a man be of a sanguine disposition, and compassionate towards them that are in distress, it is so far good. But if the same person spends his life, openly or privately, in rioting and drunkenness, in fornication and uncleanness, and in other cases lies and cheats; can he be called a virtuous man? It must moreover be considered from what motive such things are done; for whatever doth not spring from the love of God and the love of one's neighbour, though it be useful to others and not wrong in itself, yet it doth not prove much in favour of him that doeth it. I will illustrate this by an instance. The northern Indians are very hospitable; and if some one happens to come into their hut, they will share the last morsel with him. This in itself is very well. But whence comes it? The Indians are very revengeful, and retain
their

their wrath a long while, nay they will propagate it to their children's children. Now if an Indian be hungry, and another should refuse to give him to eat of what he hath, that man will bear him malice; and if he, after ten years or more, can destroy him by poison, or in any other manner, he will be sure to do it. The Indians are afraid of this, and this fear compels them to be hospitable. They will likewise take care not to wrong others; being apprehensive of the vengeance of others, which they know they cannot escape. Of this a singular instance came to my knowledge. An Indian widow, who had a little boy, married a second husband, who used her ill, nor did by her what he ought to have done. Now the son, being grown up, said to his father-in-law, Why didst thou use my mother so ill? and killed him on the spot. This therefore is the reason, why parents let their children have their own will in all things; because they are afraid, lest the children, when grown up, would take revenge on them.

§ 37.

THUS those heathen, who in some respects are become moral, must by the gospel be brought to Jesus Christ, even as well as those who are totally destitute of any morality. He alone can save both the one and the other from their sins, and deliver them from the power of darkness. But our brethren have also, in the third place, this to observe among the heathen, viz. to examine with all faithfulness and patience, whether the Holy Spirit has begun his work in one or the other. For when a soul is prepared by his grace, and obtains some clearness of his divine truth, then one may speak freely to such an one, and one finds open ears:

For

For the conversion of the heathen is the work of God. He delivers them from the power of darkness, and translates them into the kingdom of his dear Son. Wherever the brethren find an entrance with the gospel among the heathen, there they are by God's grace already prepared to receive it. Hence we have instances that heathen have prayed to God to send them one that might shew them the way of life; and when a brother came and preached the gospel to them, they considered it as a proof that their prayers were heard, and became obedient to it with joy. See David Crantz's History of the Brethren, § 259. P. 534.

§ 38.

SATAN, being ever employed to hinder all that is good, wherever he can, it may be easily imagined that he would not be idle in endeavouring to stem the course of the gospel among the heathen. For he is the spirit that now worketh in the children of disobedience, that is, in men who live not in the faith of the Son of God, Eph. ii. 2. and the heathen are under his power and dominion, Acts xxvi. 18. Hence he is called the God of this world, who hath blinded the eyes of them which believe not, lest the light of the glorious gospel of Christ should shine unto them, 2 Cor. iv. 4.

Most of the heathen, with whom we are become acquainted, have a knowledge of satan, and take him to be the author of evil. When they are in perplexity, and are afraid of him, they have recourse to prayers, and even make offerings to him, that he may not hurt them. The worst is, that the words of our Saviour, which he spake to the Jews, are equally applicable to the heathen, "Ye are of your father the devil, and the lusts of your father ye will do," John viii. 44.

Satan

Satan hath also his peculiar servants among the heathen. These generally act like Elymas the sorcerer, who, as a child of the devil, was full of all subtilty and all mischief, an enemy of all righteousness, who ceased not to pervert the right ways of the Lord, Acts xiii 8, sqq. Such labour incessantly to oppose the servants of Christ who preach the gospel among the heathen. Of which a particular instance is to be found in Crantz's History of the Brethren, § 166, p. 383, § 288, p. 590, &c.

What is to be done in this case?

1. Whoever continually observes the words of John, "Little children, abide in him, the Saviour," 1 John ii. 28. will walk securely. Believers are called in the scriptures doves, lambs, sheep, children: How could these, if it depended on them, stand against satan? But if we abide in Jesus, and if he be with us, no enemy can prevail against us. Though he may cause us much tribulation, as appears plainly from Rev. ii. 10.

2. As satan is to be overcome by the blood of the Lamb, and by the word of their testimony, Rev. xii. 11. the servants of Jesus take this for their weapons, Eph. vi. 10, sqq. Thus they win the field, and the God of peace himself bruises satan under their feet, Rom. xvi. 20.

3. If they persevere in prayer and supplication before God, and simply pour out their complaints at his feet, then shall they draw out of the ocean of his grace as much as they can wish. And the enemy shall not be able to keep back one soul that would fain be delivered from the yoke of satan, and for this cause applies, looks to, and calls upon the Lord.

As the brethren prefer going to those heathen, who never before had any missionaries among them, see § 30. they consequently meet with more difficulties than usual in learning their language. For among those heathen, who know nothing of reading or writing, one cannot meet with any books or writings, which might help to make the learning of a language easy. They are obliged therefore to shew this and the other thing to the heathen, if they want to speak with them, to observe well the name that they hear and write it down, and thus become acquainted with it. Reducing, in process of time, all this into alphabetical order, it forms a little dictionary. And when they have properly noted down the words which belong to the connection of speech, and which denote this or that action; they then form, perhaps, a little grammar of that language. By and by they perceive, that the heathen want words to express this or the other thing, with which they are either not acquainted, or have never before thought of. They then furnish them with new words, or else the heathen perhaps invent some *.

All this is a tedious affair, but not without its usefulness †. As long as the brethren cannot yet speak, they teach by example. The heathen look at them while at work, and get an impression of them, as of a

* See Crantz's History of Greenland, vol. ii. b. 8, § 4, p. 236. and Oldendorp's History of the Mission in St. Thomas, &c. &c. vol. ii. b. 5, § 1.

† See, e. g. what is mentioned to have occurred to the brethren among the Arawacks in Berbice. Crantz's History of the Brethren, p. 387. § 168.

good, and outwardly useful people: whereas in general they have not the best impression of the christians, which may perhaps be the fault of many people, who trade with them.

Now the heathen, finding that the brethren seek not their own, but the good of their souls; this removes an apprehension, which easily arises in them, when they have to do with Europeans. That the brethren occasionally yield them, according to christian love, various little services, is so far right. Only they must beware of giving the smallest occasion to a surmise, as though they wanted to bring the heathen over to their way of thinking by dint of presents. For that would be attended with evil consequences. The time of waiting serves mean while this good purpose, that the brethren may watch in silence, (which is very necessary) to see whether there be here or there a person, whom God himself is preparing, by his grace, to hear and receive a word concerning Christ Jesus, and of our salvation in him.

§ 40.

THOUGH all the difficulties I have mentioned, together with the expences of the voyages of the brethren, and their needful support, might well have discouraged them in their undertakings among the heathen; yet this was not the case. Through God's grace, they rather became more confident, in hopes, that God our Saviour, who well knew that they had undertaken this work in singleness of heart and entirely for his sake, would surely assist them. Though opposition was, according to the state of the times in which we live, in some respects unavoidable: yet they trusted the Lord himself would clear up so much the more their

disinterested intentions. They thought, if he only be with us in mercy, and bless our labours; we shall judge ourselves sufficiently rewarded for all our pains.

I must, however, observe, that the brethren did not in the beginning expect, that so many heathen would be converted through their poor service. They could not tell, whether the time was already come, when the multitude of the Gentiles should come to Christ, and seek their salvation and deliverance by him. They only aimed therefore at bringing some few souls upon the way of life, and, through his gracious assistance, to preserve them therein *. And hearing that so many were baptized at once in St. Thomas, their then warden, Count de Zinzendorf, was apprehensive lest the labour of the brethren on the souls of the heathen should not have a sufficient foundation. He therefore did every thing that lay in his power to bring it to pass that only few might be gathered, but that those few might be particularly well attended to. But in process of time other brethren, and especially bishop Johannes de Watte-ville, thought it was not for us to limit the grace of our Lord Jesus Christ, and the course of the gospel: for, if the Saviour was with us, one might thoroughly and successfully labour also upon many. This matter having been maturely weighed at a synod in the presence of the Lord, the thought was found to be well grounded, namely, that, according to the saying of Jesus in Matt. xiii 47, &c. we were not to confine ourselves to a few only. From that time the work was carried on with more alacrity, and more and more were added to those that were gained by the gospel; yet it must be presupposed that all and every one

* See Crantz's History of the Brethren, § 103. p. 268. and Oldendorp's History of the Mission in St. Thomas, &c. vol. ii. b. 3. § 12.

in particular were to be carefully attended to by the brethren according to the best of their ability *.

Signs and wonders, and extraordinary gifts, are not to be found among the brethren; and whoever would strive to obtain these, may find his lesson in the words of Paul: "And yet shew I unto you a more excellent way—Follow after charity," 1 Cor. xii. 31, to chap. xiv. 1. We thank God our Saviour, who gives our brethren patience to wait for the right time, when his blessing shall appear. In Surinam and Berbice, c. g. they waited twelve years, before they saw any fruits of their labours, prayers and tears: but their hope was not in vain. The brethren in Nancavery, one of the Nicobar islands, have been stationed there under heavy sicknesses, great danger of their lives, and many hard circumstances, for a considerable time; yet they desire not to go away from thence; but, on the contrary, beg that we would not be weary in hope. May our Lord Jesus Christ remember them in mercy, and grant them yet to see their joy in the heathen there, who are corrupt in the highest degree †. ‡

§ 41.

IF it be asked how the service and concerns of the missions are cared for; I will relate in few words, how it used to be formerly, and how it is at present in this respect. As long as Count de Zinzendorf was the Ordinary of the Brethren's congregations, he took faithful care of the missions, in conjunction with those

* See O'dendorp's History of the Mission in St. Thomas, &c. vol. ii. b. 3. § 9.

† See Crantz's History of the Brethren, § 239 and 301.

‡ It is to be observed, that this mission of the Brethren has been in this present year given up.

brethren who were his immediate assistants. At present the labour of the brethren among the heathen is carried on under the administration of the direction of the Unity, which consists of a council chosen by all the members of the synod of the brethren, and confirmed by the Lord, of a larger or smaller number of persons, and usually denominated the Elders Conference of the Unity. If any proposals are made for this or the other mission among the heathen, they are taken into consideration by the Elders Conference of the Unity, and are either accepted, laid aside, or referred to a future period. Does any one offer himself to them for the service of the gospel among the heathen; they communicate thereupon with the Elders Conference of that congregation, of which he is a member. And if there is no particular scruple on his account, he is then recommended to the Elders Conference of that congregation to which he belongs, as a candidate for the heathen mission. If he is actually to set out on the journey to the heathen, he obtains his call and instruction from the Elders Conference of the Unity, and is dismissed with their blessing. If any missionaries are dispatched by this or the other Brethren's congregation, it is always done by commission from the Unity's Elders Conference.

The questions and reports of the brethren belonging to the missions, are addressed to the Elders Conference of the Unity, who answer them from time to time. They likewise consider of and advise the needful disposition and regulations of every mission jointly with the missionaries. Should a visitation be deemed needful in this or the other mission, the Elders Conference of the Unity nominates a visitor, and then, according to the circumstances of the mission, duly consults and confers with him. They likewise keep up a hearty connexion

connexion between the brethren on missions and the brethren's congregations, from whom they went forth among the heathen. For as they communicate to the congregations the reports that come in from the missions, in order that they might take share therein; so the missionaries are likewise furnished with accounts from the congregations. And thus they may mutually and interchangeably make for each other, supplications, prayers, intercessions and giving of thanks before God*.

* In one of our litanies, which is prayed on Sunday morning in the Brethren's congregations, we always think of our present missions among the heathen in the following words:

Thou Light and Consolation of all the *Gentiles* !
 Watch over thy messengers both by land and sea ;
 Accompany the word of their testimony, concerning thy
 blood, with spirit and fire ;
 Bless our congregations gathered from among the hea-
 then ;

Preserve them as the apple of thine eye.

From satan's vile temptations]
 And lying accusations :
 Preserve them, gracious Lord, our God !

As thou hast visited the Negroes, Greenlanders, Indians
 and Esquimaux, so visit all other heathen ;

Hear us, O dear Lord and God !

Chor. O praise the Lord, all ye *heathen* :

Cong. Praise him, all ye nations !

Indeed every individual is also used to think of this in particular in his private prayers. On the congregation-days, which are held once in four weeks, we usually read some accounts and reports of the missions, and this reminds our brethren and sisters at the same time, how necessary it is to make intercession for them. But this is done in a particular manner on Epiphany, or the Heathen-Festival.

If

If the missions require a supply of brethren and sisters; or a change be deemed necessary among the brethren and sisters there; this is, as well as the other, cared for by the Elders Conference of the Brethren's Unity. Should circumstances require that the magistrates, under whom the missions are placed, are to be applied to; the Elders Conference of the Unity serves them herein according to their ability. For the rest they are careful that all may be conducted honestly among the missions, not only before God, but also before men, and are always ready to advise and assist wherever they can.

§ 42.

BUT how are the expences defrayed, which are unavoidable with the missions? Till the year 1741, the late Count Zinzendorf and his consort had to care for all. And whoever should give them the testimony that they acted herein not only according to their ability, but beyond it, such an one will be found to speak the truth before God and man. A society of sundry friends and brethren in Amsterdam, undertook many requisite expences of the missions; but after a few years a misunderstanding happened, and then it ceased entirely. In 1741, at a synod held in London, a deacon was nominated, to whom much was committed; and amongst other things, he had to serve and care for the missions. In the same year a society of brethren for the furtherance of the gospel among the heathen was settled in London. But the deacon and his assistants, finding the incumbency of the heathen missions too extensive, and the London society of brethren (perhaps without their own fault) having become totally inactive, it was necessary to think of other means. Thus, for the support of the missions, separate diaconies

were

were appointed in the Unity, which have continued to this day.

And now I proceed to relate how this is at present. In the synod at Barby in 1775, four brethren were chosen by the collective members of the synod, and confirmed by the Lord; these, under the name of the Deputation of the Diacony of the Heathen Missions, have the commission (subject however to the inspection of the Unity's Elders Conference) to care for the missions. These brethren are of course in constant, cordial and brotherly communication with the Elders Conference of the Unity; nor do the latter ever undertake any thing in matters relative to the heathen missions without the concurrence of the former *. All the brethren's congregations take share in the missions, and the members of them give, twice in the year, what every one thinks proper, with such heartiness, that we have great reason to thank the Lord for it. Brethren and friends, who do not reside in the Brethren's congregations, take pleasure also, of their own free will, to contribute something to the support of the missions. The whole of this the Deputation of the Diacony of the Heathen Missions receives and disburses it for the necessities of those brethren and sisters that are either going to, or live already among the heathen. The necessary and expensive correspondence with the missions is likewise defrayed from this collection. We are also frequently obliged to help the brethren not only to a habitation for themselves, but also to churches and meeting houses. Add

* The Brethren's Society in London for the furtherance of the gospel among the heathen, had already been renewed again in 1768. See Appendix La. A. and Crantz's History of the Brethren, § 280, p. 573, &c.

to these, the caring for the widows, as also for the children, whose parents are among the heathen, in the *Unity's* oeconomies.

I pass over the misfortunes, e. g. when the churches, as well as the dwelling-houses of the brethren, are destroyed by hurricanes, or when (as in time of war) all things become considerably dearer than usual *.

§ 43.

Does any one ask: But is that, which the Deputation of the Diacony for the heathen missions receives by kind and willing contributions, sufficient for all the expenses? We answer: It would never be sufficient, if every thing that is absolutely necessary for the brethren and sisters in all the missions were to be supplied out of it. And it would be still less sufficient if the brethren, who belong to the mission, were to receive salaries from it: But not one of them accepts any salary; and he knows before hand, ere he goes to the heathen, that he is not to expect any. The brethren and sisters belonging to *one* mission have a common housekeeping, and, wherever it is practicable, they endeavour, as much as possible, to earn their livelihood by the work of their hands, or at least to ease the expense thereof as well as they can †. Thus we can praise and thank God, who hath hitherto helped us in mercy, and we have that filial confidence in him, that he will farther help us.

* See Oidendorp's History of the Missions, &c. vol. ii. b. 2. § 7.

† See David Crantz's History of Greenland, vol. iii. p. 412. § 12. p. 415, &c. § 16.

I must,

I must, however, still observe, that the Mission's Diacony keeps a very accurate account of all their receipts and disbursements. This account is, once a year, laid before the College of Wardens of the Unity, and these bring it into the Elders Conference of the Unity: After which an account of the same is also given to all the Elders Conferences in the Brethren's congregations, that every thing may appear in a clear light, and God be every where praised for *His* gracious assistance.

SECTION THIRD.

OF THE METHOD OF THE BRETHREN TO
PREACH THE GOSPEL AMONG THE
HEATHEN.

§ 44.

THE method of the brethren to bring the heathen to Christ, was, in the beginning of their attempts, particularly in Greenland, nearly as follows:

They proved to the heathen, that there is a God, and spoke to them of his attributes and perfections. In the next place, they spoke upon the creation—how God had made man after his own image, which however was soon lost by the fall. They then made the heathen acquainted with the laws, which God gave by his servant Moses. Hence they proved to them, that they were sinners, and had deserved temporal and eternal punishment: And from this they drew the consequence, that there must be one, who reconciled them to God, &c.

This method of teaching they continued for a long time, but without any success; for the heathen became tired of such discourses * If it be asked: How happened it, that the brethren fell upon the said method?

* See Crantz's History of Greenland, vol. i p. 349. § 2. p. 376. § 5.

I must confess, that I am apprehensive, I was mistaken the cause of it. The first brethren who were destined for Greenland, went to Copenhagen by way of Halle, where I, at that time, lived. They tarried a few days with me, and conversed with me, relative to their intentions. Upon this, I gave them a book to read, (for I knew no better at that time) in which a certain divine treated, among the rest, of the method to convince, and to bring the heathen to Christ. The good man had probably never seen an heathen in all his life, much less converted any; but yet he imagined he could give directions how to set about it. The brethren followed them, but without success.

Meanwhile it pleased the Lord our Saviour, to give the congregation at Herrnhut more insight into the word of atonement, through the offering of Jesus. Nor were the brethren wanting in declaring to those in Greenland, that they must preach Jesus Christ, if they meant to produce any blessing among the heathen. Upon this, the brethren began to translate some parts of the gospel, especially what relates to the sufferings and death of Jesus, and read that to the heathen. This gave an opportunity to speak with them farther on that head*. Then God opened their hearts, that they attended to the word, and it proved to them also the power of God. They became desirous of hearing more about it, and the fire, which had been kindled in them by the Holy Ghost, spread farther and farther. And thus many were converted to God. Since which time, the brethren were frequently asked by the heathen: why they did not preach sooner to them of Jesus? that they had been quite tired of hearing the discourses about God and the two first parents, &c.†

* See Crenz's History of Greenland, vol. i. p. 385. § 2.

† Ibid, vol. ii. p. 35. § 3.

ABOVE thirty years ago, when I lived in North America, I sometimes got the brethren, that were used occasionally in the service of our Lord, to come together, in order that I might converse with them about their labours. Johannes, an indian of the Mahikander nation, who had formerly been a very wicked man, but was now thoroughly converted, and was our fellow labourer in the congregation gathered from among the heathen, at that time dwelling in Chekomekad, happened to be just then on a visit with us, and also came to our little meeting. He was a man that had excellent gifts, was a bold confessor of what he knew to be true, and understood the German language, so as to express himself with sufficient clearness. As we were speaking with one another about the heathen, he said, among other things: "Brethren, I have been an heathen, and am grown old among them, I know therefore very well how it is with the heathen. A preacher came once to us, desiring to instruct us, and began by proving to us that there was a God. On which we said to him: Well, and dost thou think we are ignorant of that? now go again whence thou camest. Another preacher came another time, and would instruct us, saying: Ye must not steal, not drink too much, nor lie, &c. We answered him: Fool that thou art; dost thou think that we do not know that? Go and learn it first thyself, and teach the people thou belongest to not to do these things. For who are greater drunkards, or thieves, or liars, than thine own people? Thus we sent him away also. Some time after this, Christian Henry, one of the brethren, came to me into my hut, and sat down by me.

me. The contents of his discourse to me were nearly these: I come to thee in the name of the Lord of heaven and earth. He acquaints thee, that he would gladly save thee, and rescue thee from the miserable state in which thou liest. To this end he became a man, hath given his life for mankind, and shed his blood for them, &c. Upon this, he lay down on a board in my hut, and fell asleep, being fatigued with his journey. I thought within myself: What manner of man is this? There he lies and sleeps so sweetly. I might kill him immediately, and throw him out into the forest;—who would care for it? But he is unconcerned. However I could not get rid of his words. They continually recurred to me; and though I went to sleep, yet I dreamed of the blood which Christ had shed for us. I thought, this is very strange; and went to interpret to the other indians, the words which Christian Henry spake farther to us. Thus, through the grace of God, the awakening among us took place. I tell you, therefore, brethren, preach to the heathen, Christ, and his blood, and his death, if ye would wish to produce a blessing among them." Such was the exhortation of Johannes, the Mahikander, to us.

§ 46.

BUT the brethren were already, before that time, convinced that Jesus Christ must be the marrow and substance of the preaching of the gospel among the heathen; even as he is in general called with justice, the marrow and substance of the whole bible. The ground of this position is contained in § 9. and following; where we treated of the apostles labours among the Gentiles. Nor shall we do amiss, if we follow the method of the apostles, who, in their office, were under
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the peculiar leadings of the Holy Spirit, as far as it is applicable to us. Hence what Paul writes to the Corinthians, "I determined not to know any thing among you, save Jesus Christ and him crucified," is a firmly established rule for us in preaching to the heathen.

§ 47.

Does any one ask: How is this to be understood? we answer as follows: We always preach the same Christ that died for us on the cross, though we declare of him, that he is Lord of heaven and earth, and of all that is in heaven and upon earth—that all things were made and created by him, and that without him was not any thing made and created, that is made and created—that he is before all things, and by him all things consist, and that he upholdeth all things by the word of his power—that he hath great compassion on man, who was made after the image of God, and was very willing to save him from his misery—that he, now and then, in former times, appeared in human form, and made known his will to the children of men—but that at last, moved by love to man, he came down from heaven, upon the earth, and was himself made man—that he hath a Father, who dwelleth in heaven, and who is well-pleased in him, as his only-begotten Son—that this his Father in heaven, had sent him into the world, out of love to man, that through him they might be saved—that the Holy Ghost dwelleth in him, and that he was in the closest communion with him—that he, through the Holy Spirit, hath taught and propounded to men the whole counsel of God concerning our salvation—that he, in a particular manner, committed it to his disciples, whom he had
chosen

chosen to preach his doctrine—that he, as the Mediator between God and man, had been in this world like another man, and had experienced poverty, enmity from wicked men, danger and tribulation—that he was tempted in all points like as we are, yet without sin, that he might have compassion on the ignorant—that he was also tempted of satan and his angels, the evil spirits, but was found in the truth—that, on the contrary, the angels of God from heaven, the good spirits, were at hand, and ministered unto him—that he neither had sin, nor committed sin, but was most perfect in the love of God, of men, and of all creatures—that he gave sight to the blind, hearing to the deaf, made the lame to walk, cleansed the lepers, cast out devils, and otherwise did many miracles, whereby he proved, that he was sent from God—that he, as the Mediator, on whom the iniquity of us all was laid, took away the sin of the world—that he instituted and ordained for his disciples, before his sufferings, his body for meat, and his blood for drink, in the holy communion—that his soul was, for our sins, sorrowful unto death, and that he, in that conflict, sweated bloody sweat—that he suffered himself, not of necessity, but of his own free will, out of love to us, and to reconcile us, to be taken captive, falsely condemned, mocked, spit upon, scourged, crowned with thorns, and nailed to the cross, on which he gave his life for us—that his side was pierced with a spear, and forthwith came thereout blood and water—that he was buried, and rose again the third day—that he soon after appeared to his disciples, and shewed unto them his hands, his feet, and his side, which were pierced, to ascertain to them, that it was he himself—that after these things, he tarried still forty days upon earth, speaking unto his disciples of the things pertaining to the kingdom of God—that

he commanded his disciples to go into all the world, and to preach the gospel to every creature, that God was willing to accept them in Christ thro' mercy—that he, at the same time, commanded them to baptize, in the name of the Father, and of the Son, and of the Holy Ghost, all those, that should receive this word of grace in faith—also, that they should teach them to observe all things, whatsoever he had commanded them, the disciples—that he afterwards took his disciples together, and commanded them to tarry in the city of Jerusalem, until the Holy Ghost should be poured out upon them—that then he lifted up his hands and blessed them, and while he blessed them, he was lifted up before their eyes, and ascended up into heaven—that now he hath again the same glory, which he had with his Father, before the foundation of the world was laid—that he is the King of kings, and Lord of lords, before whom every knee shall bow, and whom all the angels of God worship—that soon after his ascension, he poured out the Holy Ghost upon his disciples, and thereby endowed them with power to spread his kingdom over all the world—that in the name of Jesus, all who believe in him, obtain the remission of sin—that to all them that receive him by faith, he giveth power to become the sons of God—that he giveth, to all them that believe in him, the Holy Ghost, who dwelleth in their hearts—that he maketh all those that cleave unto him by faith, free from the slavery and dominion of sin—that, on the other hand, he gives them power to do good, to follow after him, and to keep his commandments—that all, whatsoever we pray for to the Father in his name, is infallibly heard—that if any man hath sinned, he is our Advocate with the Father, and the propitiation for our sins, and not only for ours, but also for the sins

of the whole world—that he will give to them, that are faithful to him unto death, the crown of life—that he will raise the dead, in order to give unto every one, according to their works, whether they be good or evil—that all men shall appear before his judgement-seat, and hear their doom out of his mouth—that he will bring them that are his into eternal life, and will consign the others to everlasting fire. Now if all this, and whatever else the holy scriptures say farther of him, be laid before the heathen (yet every thing in proper time), then one, however, always preaches (as was before observed) Jesus Christ, and him crucified.

§ 48.

FROM what has been said, it is therefore evident, that a servant of Jesus, who determines not to know any thing, save Jesus Christ, and him crucified, may yet deduce from him all divine truths, which God hath revealed for our salvation. But his blood and death always abide the main matter for us poor creatures. God's love to us is displayed in many thousand ways, but principally in this, that he gave his only-begotten Son up to the death for us: and what were we? enemies to God. The love of Jesus Christ, the Son of God, toward poor men, is likewise manifest from innumerable proofs, but distinguishingly in this, that he submitted for them, and in their stead, and for their atonement, to the most cruel death. All the sacrifices in the Old Testament, and all the shedding of blood, wherewith, in a view to the sacrifice of Jesus, an atonement was made, had a plain reference to the blood and death of Jesus. The prophets, as well as the apostles, also spoke of it in plain terms, and derive every thing that is good and wholesome for man, from

the blood and death of Jesus, that is, from his sacrifice or offering for us. Hence we are to shew the Lord's death till he come: especially when we partake together of his body and of his blood in the holy communion. At the solemn revelation of our Lord Jesus Christ, which was shewn to John in the Spirit, it was sung of him in the new song: "Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, &c." But no one in heaven, nor on earth, neither under the earth, was able to take the book out of the hand of God, to open the book and to loose the seals thereof, but the man Christ Jesus, the Lamb of God; because he was slain for poor men, and hath redeemed them to God by his blood, Rev. vi. 5.

Thus we ought likewise to think; and hence the blood and death of Jesus must read as our diamond in the golden ring of the gospel *. As to the rest, the

* For from this the greatest blessing among the heathen has at all times arisen, of which we have seen and known many instances. See Oldendorp's History of the Mission, &c. vol. ii. b. 3. § 3.—b. 4. § 3, 4 and 5. Item, Crantz's History of Greenland, vol. i. p. 18, &c. § 3.—p. 27, &c. § 2.—p. 31. § 6.—p. 35. &c. § 2.—p. 283, &c. § 8.—p. 319, &c. § 10.—p. 283. § 11.—p. 44. &c. § 40.

I will here insert some part of David Crantz's History of Greenland, as it most excellently illustrates this matter. It is said there, vol. ii. p. 424—426. § 23 — "After six years unsuccessful labor, they (the brethren) found, that the plain testimony concerning the death and passion of Jesus, together with its cause and happy consequences, delivered by a heart touched with a warm and experimental sense of it, is the best preparation, and the surest way of enlightening the dark and benighted minds of the

mind of the Brethren is, and and will always remain; never to conceal from the heathen any part of the counsel of God concerning their salvation, and to publish the whole gospel to them according to the mind of Jesus. But when we speak of the gospel, we take the word, according to the frequent use of it in holy writ, in an extensive sense, meaning thereby the whole doctrine of Jesus and his apostles.

§ 49.

the wild heathen, in order to lead them afterwards step by step into all truth. And I have been filled with the greatest amazement to behold the powerful effects of the word of the cross on the most ignorant and savage heathens, who, according to their first appearance, seemed utterly incapable of comprehending this great mystery of godliness.

“They have been confirmed in this method of teaching, not only by their own experience of many years, but also by the example and attestations of their fellow-labourers among other heathen nations. This method has further been found to be the best by other servants of God, who have laboured in the East and West Indies, among heathens of a more refined, in their way more learned, but also more corrupted turn of mind. To prove this, I will only quote a passage out of *John Luke Niccamp's short account of the East-India Mission*, to which Professor *Franko* wrote a preface; the words are these: “The missionaries have frequently remarked, that nothing makes such a powerful impression on the minds of the heathen, or makes them so desirous of receiving further information concerning the sinfulness of human nature, and the vanity of their idols, as when one, immediately at the FIRST SPEAKING WITH THEM, declares to their hearts, the gracious message concerning the free mercy of God in Christ Jesus towards the lost human race. On the contrary, our catechists, before they were rightly acquainted with the CHIEF MATTER, which
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THE preaching of the Brethren among the heathen, if they proceed according to holy writ, consists of the following points:

“ God loves you, and hath hitherto shewn much mercy to you. He hath given you life and being, and it is he likewise, who hath till now preserved your life.

But

“ a minister of the New Testament has to declare, have
 “ made manifold experiments, *How little is to be effected*
 “ *amongst these heathens, by all moral representation of the*
 “ *glorious attributes of God, and of the various duties of virtue.*
 “ even supposing they outwardly assent to all such truths,
 “ still whilst their stubborn will is not gained over, they
 “ only seek the more, by various pretences, to invalidate
 “ the same.” Likewise page 465. “ We observed that
 “ the greatest devotion and awakening was excited among
 “ them, by propounding to them the gospel-topics, and
 “ displaying before them the sufferings of Christ, &c.”

The same has also been confirmed by the late *David Brainerd*, missionary from a Presbyterian society in Scotland among the Indians in the province of Jersey and Pennsylvania. [See *Remarkable Heathen Conversions*, in *Bresenius's Pastoral Collection*, 3d and 4th parts.] We are well informed concerning that pious, and, till his (alas! too early) death, indefatigable man, and it is also observable throughout the whole of his account, that as long as he continued the usual method of preaching, and endeavouring to convince the Indians by connected arguments, he could effect nothing among them; but so soon as he took pattern by his neighbours, whose good success among the heathen he was an eye-witness of; and ventured straightway to preach to them simply the Saviour and his love even till the death on the cross,

But he hath displayed his love particularly in this, that he hath sent his only begotten Son, by whom he made all things, into the world, that through him ye might have everlasting life. This his Son was made man out of love to you, and hath given his life and shed his blood for you, for the remission of sins. Ye have to be sure hitherto behaved greatly amiss, and done those things that are contrary to his will, and have left undone those things which are pleasing in his sight. Ye have suffered yourselves to be ruled by the wicked spirit: but he is an enemy both to God and to

cross, such a large and quick awakening ensued, that both he and all the ministers of his persuasion who saw it, were astonished, and forced to ascribe glory to God. Was I to quote all his beautiful passages of this kind, I could fill whole sheets of paper. The following may suffice. “ Aug. 3, 1745, I preached on Rev. xxii. 17. *Whoever will, let him take of the water of life freely.* Although I could not treat on that subject in the method otherwise usual, yet the Lord gave me boldness and freedom, to set before my hearers, in a somewhat peculiar manner, our dear Redeemer as a most benign and compassionate Saviour, so that a real awakening was plainly to be perceived.”

In the *general remarks on this work of grace* it is said further, page 300. “ But this great awakening, and surprising solicitude of the souls, was never occasioned by any terrifying sermons, but, what is exceeding remarkable, whenever in my discourses I strongly dwelt on that moving scene of a Saviour dying on the cross, and his meek behaviour under the whole, as also on the exceeding great riches of the gospel-salvation, and how kindly and out of mere unmerited grace, the divine mercy offers the same unto all needy, sorrowful and distressed souls; there appeared, immediately amongst the hearers, an extraordinary stirring and awakening, &c.”

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man, and whoever doeth his will, plunges himself into everlasting perdition. Yet God will forgive you all your sins, and will accept you as children; he will deliver you from the power of satan, will so dispose your hearts, that ye will get a hatred to evil things and flee them; and will, on the contrary, love that which is good, and follow after it, to do it. Nay, he will make you heirs of eternal life, and as such, receive you to himself in heaven, where he dwelleth. We come in his name, and by his command, to declare his grace unto you. Ye may stedfastly believe, that it is his earnest desire to deliver you from your misery, and to save you. Else he had not laid down his life, nor shed his blood for you. But then ye must be willing to desist from your wickedness, and to accept of Jesus Christ as your Lord and Redeemer. If ye believe his word, which he causeth now to be testified unto you, and accept of Jesus Christ as your Lord and Saviour, ye shall have peace and joy without end. But should ye despise and reject the words which we tell you in his name, ye will remain servants of the wicked spirit, and will be condemned with him. For God hath appointed a day in the which he will judge, when the dead shall be raised, and every one shall receive his deserved reward."

If one preacheth thus to the heathen, it is consistent with the words which we read in the prophet Isaiah: "Ho, every one that thirsteth, come ye to the waters; and he that hath no money; come ye, buy and eat, yea come, buy wine and milk without money, and without price," Isa. lv. 1. Again: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth," Isa. lii. 7. Then is it according
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to the commandment of Christ, who sent forth his servants into the highways and hedges, where the poorest people are used to be,—the poor, the maimed, the halt, and the blind,—to invite them—to what? to the supper; Luke xiv. 16, &c. As God hath sent Christ to preach good tidings to the meek, to bind up the broken hearted, to preach deliverance to the captives, and the opening of the prison to them that are bound: to proclaim the acceptable year of the Lord, &c. Isa. lxi. 1, 2, &c. even so Christ sendeth his servants to do the same. Thus the gospel of the grace of God is testified, Acts xx. 24. and is a declaration of the forgiveness of sins, Acts xiii. 38. and thus also the Gentiles may be glad, that the gospel is preached unto them also, Acts xiii. 48.

§ 50.

THE brethren's manner of preaching was very simple and artless: I believed, therefore have I spoken, was in a peculiar manner applicable to them. Indeed they would have acted in a foolish manner, if they had attempted to make use of any art. For unless they had expressed every thing in a short and round manner, their speaking had been in vain; nor could the heathen, with whom they had to do, have understood them. It is also plainly apparent, from the blessing which the Lord God laid upon their labours, that human excellency of speech and of wisdom, is absolutely needless: Paul even declares it to be very hurtful, see § 13.

§ 51.

WE now proceed to treat of the baptism of the heathen, which ought not to be considered otherways,

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than as a solemn and public acceptance of a poor sinner, at which on the part of God, nothing is expected from him, than that he should know and acknowledge himself to be a lost creature by reason of his sins, believing, at the same time, that Jesus Christ is able, and willing to rescue and save him from his misery and wretchedness, and that he hath moreover purposed to leave and forsake his sins, and to live unto him, who accepts him in mercy. In whomsoever the apostles found this, they confidently baptized such. That an ignorant heathen be first taught to read, and afterwards instructed in all the points of christian doctrine, and one brings it perhaps so far, that he makes a public confession in words, which he was obliged to impress on his memory, is a custom that gradually arose in the church. For the heathen, who lived among the Greeks and Romans, where the most abominable idolatries, sorceries, and spectacles were in vogue, used to be asked first: Dost thou renounce the devil, and all his works and ways? Afterwards such and such points were put in opposition to the errors, that rose in the church from time to time; those points the heathen were obliged publicly to confess, prior to their being baptized. Hence the origin of the so called Apostolic creed, or confession of faith; which is the general opinion of the learned in our days, at least among the Protestants. At length it came to that pass, that the heathen were first instructed in the doctrine, before they could be baptized. But as it happened that the poor creatures commonly took the doctrine only into their heads, the heart experiencing little or nothing at all of it; it was therefore but too often the case, that they became worse after their baptism, than they had been before.

§ 52.

We could not recommend the aforesaid method to our brethren, who went as missionaries among the heathen, with respect to such an instruction of the heathen, previous to their baptism. Nor could they possibly have made use of it among those heathen, with whom they had an intercourse.* Whoever considers the circumstances of the negroes, and their hard slavery, will easily comprehend what I say. There was, e. g. on the island of St. Thomas, a very aged negro woman, who attended the meetings assiduously, and heard the gospel of Christ with eagerness, exhorting her people also to thank God, who caused his word to be spoken to them by the brethren, and to this end had brought them over the great water. But when I came to speak with her in private, she answered: O Lord! I can never be baptized! How should I now learn to read, and get so much by rote? I convinced her, that all that was not necessary, and told her of the love of Jesus to her. She was afterwards baptized, and obtained so much understanding in the gospel, as to become useful among the other negro women.†

But what we in particular recommended to the brethren going as missionaries among the heathen, was this: that they might not be satisfied with bearing a public testimony of Jesus, but that they should also take a special care of the souls in private. If they should perceive a work of grace in any heathen, and observe him, e. g. concerned for his salvation, complain of his sinfulness, wishing and longing for deliverance, &c.

* See Crantz's History of Greenland, vol. ii. p. 426. § 24. p. 430. § 26.

† See Oldendorp's History of the Missions, vol. ii. b. 2. § 2.

they should have an attentive eye upon him, and frequently direct him to Jesus Christ, advising him, at the same time, to be by all means faithfully attentive to what should pass in his heart. "Such people were particularly to be considered by the missionaries, and these were properly candidates for baptism. It is likewise true, that we have advised our brethren, not to delay the baptism of such persons, in whom the Holy Ghost evidently has his work, nor to think that they must first learn to read so much by rote, before they could be baptized. We were apprehensive least such delay of baptism might do hurt: for it was not well to neglect the time, when God himself takes the clay in hand, to form a vessel of mercy out of it. Nor was the example of the apostles alledged in vain in holy writ, § 16. who did not stay long before they baptized such persons as enquired with all their heart, what must we do to be saved?

On the other hand, the missionaries were advised to be extremely careful with regard to such heathen, as merely wanted to know a good deal. For should any endeavour to fill his head only with knowledge, and at the same time have an empty and unfeeling heart, such they were by no means to baptize in that state. That they should rather wait, till the Holy Ghost open his sinful depravity to him, and create in him a desire after deliverance from it, as well as a confidence in our Lord Jesus Christ, who alone can save a lost and sinful man. Did they not do this, but proceed to baptize an heathen for this cause only, because he knew much, and had got a great deal in his head, without duly attending, whether or no there was a work of grace in his heart, they would thereby do no good, but much hurt.

THE brethren having thus found entrance for the gospel among the heathen, and baptized such of them as were weary of their sins, mourned on that account, and were longing to obtain the grace offered unto them in Christ; the efficacy of baptism shewed itself very powerfully in them. They rejoiced in having a gracious God, were filled with peace, kindled with love to Jesus Christ, desirous for the pure milk of the gospel, became orderly in their walk, and were glad of being counted worthy to suffer for Christ's sake, and truly they had to suffer much. A fire and zeal also entered into them, to declare to others the blessings which we find in Christ.

Upon this some people arose, who pretended their baptism was not valid, because they had learnt nothing by heart, &c.*

This moved the missionaries, not only unweariedly to continue the instructions they had hitherto imparted to the heathen, but also to draw up some questions and answers, which related to the main matter, in order to render the heathen, that were to be baptized, well acquainted with it. The Direction of the Unity, acknowledged indeed the good intention of the missionaries, but advised them, not to have such an examination immediately preceding baptism, but rather a few days before. For it could easily happen, that such a solemn examination might occasion some confusion in the mind of an heathen, immediately before baptism; which should not be, at that solemn hour, when he was to enter into the covenant of a good conscience

* See Oldendorp's History of the Missions, vol. ii. b. 2. § 8.

with God; for at that time, his whole heart should be engaged to think only of the important matter before him.†

In the mean time, the missionaries enquire of the helpers, (of whom more afterwards) concerning the walk and conversation of every one, that is proposed for baptism, and also speak personally and particularly with each, before he obtain holy baptism.

On such occasions, they enquire very narrowly, whether the person in question, be not actually baptized already. It happens sometimes, that negroes are found in the West Indies, who have either been baptized already in Guinea, or afterwards in the West Indies; in which case they cannot be baptized again. But if they have no one to take care of them, it is impossible to withhold assistance from them; for it is but just, that one should, with all possible faithfulness, take care of a poor sheep, that has neither a shepherd, nor knows of a flock to which it might keep.

§ 54.

WITH regard to children, we proceed thus. If the parents are baptized, we likewise baptize the children.‡ But we do not baptize the children of such parents, who are still heathen; because we cannot hope, that they will be brought up for our Saviour, Yet if such heathenish parents bring their children

† See Crantz's History of Greenland, vol. ii. p. 429. § 26. and Oldendorp's History of the Missions, vol. ii. b. 3. §. 1.—b. 5. § 2.

‡ See Crantz's History of Greenland, vol. ii. p. 63. § 9. p. 428. § 25.

into the meeting, and beg a blessing for them, the missionary blesses them by imposition of hands ||

If any one be sick, and request to be baptized before his departure, he is visited; and if he be found to have a sense of his misery, and place his confidence on Christ, some of the baptized are taken together, and the patient is baptized in their presence. Then it happens, that the patient is either very much comforted, and departs this life with great joy, or that he is sometimes so much strengthened and revived, as to grow better, and is as one new born.

When an heathen, whom one cannot consider otherways in his miserable, sinful conditon, than as one that is wounded unto death, and weltering in his blood, upon hearing the gospel, receives it in faith, and thereupon is baptized; one cannot without admiration, behold the change that is wrought in him. Sometimes they themselves will speak of it, yet though they should not do it, their very countenances discover that they have obtained mercy.*

Here it is still to be observed, that the missionaries are particularly enjoined to keep the registers of the church in good order, which is peculiarly requisite in respect to baptism. Though it be commonly performed in the presence of the whole congregation, yet one cannot, in all congregations among the heathen, have separate witnesses of baptism. It is therefore proper to note down in a book, when, where, and by whom such an one was baptized, and by what name.

|| See Oldendorp's History of the Missions, vol. ii. b. 3. § 9. † Ibid, vol. ii. b. 4. § 4.

§ 55.

As to the holy communion of the body and blood of Christ, it has been observed in § 40, that in the beginning, the views of the brethren, with respect to the labour among the heathen, were confined to a few only. With regard to baptism, they restricted themselves within very narrow bounds, and still more so with respect to the holy communion. And though in process of time it came to pass, by the providence of God, that the baptisms became more frequent, yet the number of them that were admitted to the holy communion, remained very small, compared to the number of the baptized.

The following is observed by the brethren with respect to the holy communion.*

In the week preceding the Lord's supper, it is made known to the communicants, that the Lord's supper is at hand, and they are exhorted to examine themselves. Upon which the communicants come, as their circumstances will permit, to their labourers, and speak with them simply about the state of their hearts, and relative to their course hitherto. Should any thing be found in this or the other, that renders them scrupulous to partake of it for that time, they mention it, and abstain from it for the present. If the labourers know any thing which renders a person unfit to be a partaker of the holy communion, they advise him rather to abstain from it for that time. The missionaries have likewise a conference with the national helpers, previous to the Lord's supper, in order to be apprised by them, as they are constantly about their

* See Crantz's History of Greenland, vol. ii. p. 432. § 28; and § 29.

own people, whether they have any thing to object against any of the communicants.

The baptized usually remind the missionaries, when they visit them of themselves, relative to the Lord's Supper.

All possible pains are taken to learn to know them more accurately according to the state of their souls: enquiry is made of the helpers concerning their conduct; and, if approved, they are admitted as candidates for the holy communion; on these, particularly, closer instructions are bestowed concerning it. They are usually spectators once, previous to their partaking of the holy communion for the first time.

§ 56.

THE brethren likewise take pains to make the heathen acquainted with the holy scriptures. In their sermons they always lay some words of holy writ as the foundation; this they do also in addressing particular homilies to this or the other division in the congregation. Thus the words of the scriptures are impressed on their memories, and the Holy Ghost takes occasion to bring them, at a proper season, to their remembrance. For he is ever occupied to do, what our Saviour said concerning him to his disciples: "He shall bring all things to your remembrance, whatsoever I said unto you."

Wherever the brethren have an opportunity of teaching the children, there they also learn to read; at times also grown-up persons attend, that they may learn to read the holy scriptures *. I happened once to come

* The occasion of the Brethren's scruples, respecting the heathen learning to read, may be seen in *Oldendorp's History of the Missions, &c. vol. ii. b. 3. § 6.*

to a negroe hut in St. Thomas, and heard somebody read in it. On entering, I found a whole company sitting on the ground, and one of them reading to them out of the Dutch New-Testament (many negroes of St. Thomas understand Dutch very well, and indeed their Creole negroe language was mostly formed from the Dutch), and the rest heard him with eager attention. Among our Indians in North-America, there was one who was called Joshua junior; he always used to take with him a New-Testament and an almanac, whenever he went a hunting. The one that he might know, every day, how time went on, and the other to get daily food from it for his soul. The Indians are obliged sometimes to spend four, six, or eight weeks, and even a longer time, in hunting in the woods, before they return home again.

Moreover, I should not forget to observe here, that when the Brethren become acquainted with the language of the heathen, they then translate this or the other piece into it †.

A Greenland translation of many fine hymns has been printed at Berlin, and a Creole version of the same was printed at Barby. *The History of our Lord and Saviour Jesus Christ, extracted from the four Evangelists*, has likewise been translated into the Greenland, Arawak, Delaware and Creole languages, besides many passages of holy writ, which were translated, in order to read them to the congregations of the heathen, to whom they prove a great blessing ‡.

Nor can we sufficiently describe the great utility of the ancient and modern gospel hymns, which were

† See Oldendorp's History of the Missions, &c. vol. ii. b. 4. § 3.—b. 5. § 1.

‡ See Crantz's History of Greenland, vol. ii. p. 45, 46. § 7.—p. 110. § 5.—p. 306. § 9.

translated for the use of the heathen. When the life of God hath penetrated their hearts, they not only delight to hear them sung, but will endeavour with much care to learn them themselves. And if the brethren are willing to teach them, (and what can be more agreeable to them?) they are very diligent in singing, and one learns of another. By this means, not only their thoughts are diverted from unprofitable things to some thing useful, but also the divine truths expressed in the hymns from a feeling heart, become so imprinted in their minds, as frequently to recur to their remembrance; on which occasion the Holy Ghost is particularly occupied to bless them. This is evident not only in grown persons, but also in children; and it is a peculiar joy to hear, how the Lord hath prepared praise out of the mouths of babes and sucklings ||.

§ 57.

As the missionaries of the brethren could not effect much among the heathen without assistants, we are next to speak of these. Among nations destitute of cultivation, a missionary could not possibly do much of himself. How could it have been practicable for a missionary to reside among the Esquimaux, if provision had not been made for it? This consisted herein, that a company of brethren went thither to settle upon a tract of land given them by the King of Great-Britain, in order to preach the gospel to the heathen. They took the frame of a house and the necessary bricks along with them, and by the assistance of the sailors erected their house immediately upon their arrival, having previously purchased the said tract of land from the Esquimaux.

|| See Crantz's History of Greenland, vol. ii. p. 228. § 11.—p. 306, 307. § 9.—p. 369, 370. § 5.—p. 423. § 22.

The utensils for fishing and hunting they also had brought with them, and besides that, they contrived to build boats and small vessels for the natives, being thus of service to them, and at the same time earning something towards their subsistence *.

God also hath granted them success and blessed their undertaking in such a manner, that they have already gathered a little congregation of baptized Esquimaux. Now wherever there is such a mission, there those brethren, who carry on a handicraft business, are each of them (according to the gift he has, and according to the grace given unto him) the first and nearest assistants of the missionaries. If there be any married brethren in a company, which devote themselves for a mission, they also take their wives along with them: thus these sisters are also helpers in the work of the Lord among the heathen. Whoever thinks this strange, let him read the sixteenth chapter of St. Paul's epistle to the church at Rome. But what can the sisters possibly do in a mission? Very much. For if, e. g. persons of the female sex among the heathen are thoroughly converted, they are glad to have some one with whom they can speak, without reserve, about the state of their hearts, and indeed about their whole life. The sisters can hear them, speak afterwards with their own husbands, and learn their thoughts about it; or a brother may send for them, and, in presence of his wife, hear them and speak with them. This is quite in order, and spares the heathen, who are commonly very jealous, various thoughts. Thus it is also with the heathen of the female sex that are already baptized, or partakers of the holy communion. For sometimes matters may occur to them, in which they want advice

* See David Crantz's History of the Brethren, p. 606, and f. § 297.

and instruction, or comfort, and being set right. Thus a day seldom passes, e. g. in St. Croix, where this or the other negroe woman does not come to complain of some distress. Now if any brother was to sit down and speak in private with such a negroe woman, we should deem it improper, if not dangerous. But where sisters are concerned with them, serving them with good advice in common occurrences, and, in more difficult cases, consulting their husbands; or where a brother speaks with them in presence of his wife, there it causes no observations, prevents appearances of evil, and obviates things that might also prove a real hurt to souls. We ourselves are men, that is, corrupted and sinful creatures, and among the heathen we have to deal with people, who, prior to their conversion, have usually been accustomed to evil. Hence order is necessary, by means of which bad things are obviated from the first; and God is a God of order, and lays his blessing upon it. However, more will occur hereafter of the service of the sisters in the missions.

§ 38.

We are also glad when, from among the heathen that are converted to God, we can bring up people in our missions for the use of others, and these we call Helpers.

If a brother that serves the Lord our Saviour among the heathen knows his people intimately,—and he ought to do every thing possible to learn to know them intimately, and should he not possess the needful grace and gift for that purpose, he is to pray to God for it,—he will discover that one has something preferable before another, and that is the gift of God. Now if such a man approves himself as a poor sinner that hath obtained

tained mercy of the Lord; and if his walk and conversation be such as to gain the regard and respect of others, then, on that account, such an one may, after due deliberation before the Lord, be taken among the helpers. Experience hath taught, that it is better to endeavour to get more helpers than one; for if there be but one, it may easily happen that he fall into conceitedness.

These helpers are made known to the rest, and commended to their prayers. They are particularly attended to, that they may grow in grace and in the knowledge of Jesus Christ. And they are commissioned to watch faithfully against any disorders that might occur among their people *. They visit the sick, assist occasionally the poor, endeavour to preserve peace in their respective places, and whatever they find too difficult, they mention it to the brethren. They keep a watchful eye on every one, that, in case they should be questioned whether any may be baptized, or admitted to the holy communion, they might be able to give a true testimony of his conduct.

Such helpers as have gifts are sometimes desired to deliver a discourse, keep a funeral, &c † We also choose helpers of the female sex, who have the same incumbence with respect to their own sex, as the other helpers have on their part; public speaking excepted.

† See Oldendorp's History of the Missions, &c. vol. ii. b. 2. § 6.—b. 4. § 2 & 4.—b. 5. § 1. and David Crantz's History of Greenland, vol. ii. p. 197, and f. § 5.—p. 417, and f. § 17.

† Some of those discourses are found in Oldendorp's History of the Mission, vol. ii. b. 5. § 6, towards the conclusion.

§ 59.

THE helpers of both sexes are likewise used, when a regulation is made among the baptized, as well as those of the unbaptized, that are won by grace, to meet in small numbers, each sex separately, in order to speak with one another, before the Lord, of what may tend to their salvation and amendment. For at such small companies of five, six or more men, who meet together in proper places at an appointed time, one of the helpers is present, who, according to his experience and insight, imparts good advice to them. The societies of women are attended by female helpers, who does the same by her sex as the men do by theirs. Into such companies one gladly admits such persons who are nearly in similar circumstances; thus there are in one company married people, in another widows, in a third, young, single persons, &c. and this is attended with much blessing *.

The missionaries, as has already been observed, meet the helpers of both sexes at stated times, but especially before the communion and prayer-days, and speak with them of the persons proposed for baptism, or of those that wish to partake of the Lord's supper. Besides this, they enquire how the helpers have observed the commission they are entrusted with, and give them an opportunity of mentioning whatever they have to observe: this is usually called the helpers conference. If any are to be baptized, or the holy communion is to be administered; or if a couple are to be married in

* See Oldendorp's History of the Missions, &c. vol. ii. b. ii. § 6. and Crantz's History of Greenland, vol. ii. p. 31, 32. § 6.—p. 61, and f. § 8.—p. 436, and f. § 33.

the name of the Lord, it is always done by the missionaries themselves.

§ 60.

THE brethren are used to build churches for the public meetings of the congregations among the heathen as soon as it is found necessary and possible. In these the gospel is declared publicly; and baptism, as well as the holy communion, are administered. And the prayers of the church, or the litany, is prayed with all the baptized.

On Easter morning the whole congregation meets before sun-rise in the burying ground: when a public confession is made of the hope we have in Christ, to be once partakers of the resurrection, and to come to him into his glory; and at the same time thanks are offered to the Father, Son, and Holy Ghost, for all the benefits vouchsafed us in Christ *.

At times one contrives also to have agapæ with the believers from the Gentiles, after the custom of the primitive christians. Then either the whole congregation, or only one division of it, which, according to circumstances, is more or less numerous, meets together in the name of Jesus, and enjoy some meat and drink in fellowship. At the same time they sing hymns of praise and thanksgiving, provoking one another unto love and to good works. Sometimes they call to mind special benefits, which God shewed to them, and praise him for it †.

* See Crantz's History of Greenland, vol. ii. p. 420. § 20.

† See Oldendorp's History of the Mission, &c. vol. ii. b. 2. § 6. and Crantz's History of Greenland, vol. ii. p. 434. § 30.

THE pedilavium has indeed been introduced into the congregation of Greenlanders*, but we have hitherto had scruples about making a public use of it in all the other congregations of the heathen. For it is thought more suitable to regulate it according to circumstances.

§ 61.

MOREOVER the brethren are used to divide their hearers according to certain circumstances, in order to speak with every separate division, that which is peculiarly applicable to them. These are;

1. The unbaptized, who attend the preaching of the gospel, and whose names, at their own request, are taken down.

2. The candidates for baptism, who, prior to it, receive particular instruction, and whom one endeavours to learn to know more particularly.

3. The baptized, who are frequently put in mind of their baptism, which is the covenant of a good conscience with God, of their share in the death of Jesus, and of the forgiveness of sins, and the hope of eternal life, grounded thereupon.

4. As to those who have not attended to the grace they had experienced in baptism, but have afterwards fallen again into sin, we speak indeed with these poor people very seriously, but at the same time direct them to Jesus, who so faithfully seeketh the poor strayed sheep, and will gladly receive again each that crieth unto him, with repentance and sorrow.†

5. The candidates for the communion, to whom is represented what is needful concerning the favour

* See Crantz's History of Greenland, vol. ii. p. 434. § 30.

† See Oldendorp's History of the Mission, vol. ii. b. 5. § 4.

that awaits them, namely, the participation of the body and blood of the Lord in the holy sacrament, and whatever belongs to it.

6. The communicants, that is to say, those who are fellow-partakers of the holy communion, of whom one expects with justice, that their spirit and soul, and body and life should be to the praise of the Lord.

§ 62.

IN the congregations among the heathen, such regulations are made, that every one may attend the meetings, not only on the Lord's day, but also in the week.* Every fourth Sunday is appointed as a prayer-day, which is attended by all who can possibly come. Then there is commonly not only public preaching, but also all the concerns of the congregation are humbly laid before the Lord in the litany; moreover, on the same day, baptism is administered, and each of the forementioned six divisions hears a discourse suitable to its circumstances. If any one hath sinned, and begs forgiveness, and one has reason to believe that he does this from his very heart, he is readmitted, and assured at the same time that the congregation, as much as in her lies, has forgiven him all. The conclusion is generally made with prayer on the knees. Yet as the congregations, gathered from among the heathen, differ according to their respective circumstances, so some differences may also be observed in regard to the prayer-days.†

The festivals and holidays usual in the christian church are also observed, and we endeavour, as much

* See Crantz's History of Greenland, vol. ii. p. 418, and f. § 18, 19. † Ibid, vol. ii. p. 102, and f. § 8.—p. 118, and f. § 2, 3,—p. 422. § 20.

as possible, that the aim of their being introduced, may be obtained.†

§ 63.

BESIDES this, their congregations are divided into choirs, of which they take each choir separate, in order to administer to each such food as is meet for it. There are particularly: 1. The children. 2. The boys and unmarried men. 3. The unmarried women. 4. The married people. 5. The widows. Among the helpers of both sexes, there are always some appointed to have a special care of the several choirs.

Each of the aforesaid choirs have separate homilies at stated times, that every one may know what he has to do, or leave undone, according to the circumstances of the choir to which he belongs. In these homilies every thing is grounded on the word of God, and deduced from faith, which is in Christ Jesus.‖

Nor are we content with merely holding homilies to the choirs; but take all possible pains to learn to know every individual, not only according to the outward appearance, but also according to the state of his soul. To this purpose, a certain time is appointed, when one after the other is called in, with whom one converses separately, in a plain and open manner. And this is called speaking, which has its great use.*

† See Crantz's History of Greenland, vol. ii. p. 117. and f. § 2.—p. 420, and f. § 20.

‖ See Oldendorp's History of the Missions, vol. ii. b. 4. § 4.—and b. 5. § 4. and Crantz's History of Greenland, vol. ii. p. 61; and f. § 8.—p. 435, and f. § 32.

* See Crantz's History of Greenland, vol. ii. p. 295, and f. § 3.—p. 434, and f. § 31.

What David Crantz saith in the history of Greenland, vol. ii. p. 125, and following, § 5. of a choir-house of the unmarried women, and, p. 201, and following, § 8. of a choir-house of the unmarried men, in Greenland, cannot possibly be imitated in other heathen congregations, e. g. in the Caribbee islands. In such things one must proceed according to circumstances, which either render it useful, and necessary, and possible, or impracticable.

The mothers with children yet in arms, have also their peculiar meetings at certain times, when they are instructed how greatly they ought to value the favour of the Lord, in counting them worthy to commit children to them; for children are his property, which he hath purchased for himself with his own blood, and by his bitter death. So precious are they in the sight of God, that he sends forth his holy angels, who always behold his face, to serve them. At the same time, the mothers are instructed how to behave, that their children may, as it were, imbibe the love of Christ, with the mother's milk. What Moses and Samuel imbibed from their mothers, never left them in all their lives. Nor will the good example of the mothers, and their prayers and supplications before God, remain without a blessing for their children.

In the congregation some brethren and sisters are likewise appointed to serve the congregation in outward matters, that every thing may be conducted in due order, in the meetings, as well as about the church.†

† See Crantz's History of Greenland, vol. ii. p. 418. § 17.

§ 64.

If brethren live in such places, where, besides the heathen to whom they preach Christ, there live also other people, who are baptized, and where there are christian magistrates, then they are, according to our principles, to observe the following : namely :

1. That they be not only obedient to the magistracy, who are the servants of God, and shew due respect toward them, but also that they thank God for them, and heartily pray for them. Besides this, they ought to be careful, that they may not remain unknown to their dear magistrates, both as to their own persons, and touching their design in labouring among the heathen. If they can be as confident towards their magistrates, as children are towards their parents, it is always the best. Nor can we do otherwise than declare to the glory of God, that hitherto, in all such places where our brethren labour among the heathen, the magistrates have approved themselves as fathers to them. Wherever it has been otherwise formerly, it has probably been either a mistake on the part of the brethren, or we were not sufficiently made known to our dear magistrates.

2. As to Europeans in such countries, who before belonged to different divisions of the christian church, the brethren leave every one to his own religion. Though they can as little prevent his attending their public preaching, as they can withdraw from him, if he wishes to converse with them, relative to his soul's salvation in private. But they neither receive him into their congregation, nor do they admit him to their communion, or Lord's supper ; but advise him to abide by that church to which he belongs, seeing that they are there merely for the sake of the heathen.

Yet

Yet it is however certain that one can as little form a conclusive idea of the brethren's congregations, from the congregations gathered by means of the brethren, among the heathen, as from the former of the latter. There always remains, according to circumstances, an unavoidable difference. Neither can it be denied, but that, with respect to many orders and regulations, some similarity is perceivable. It is likewise true, that a missionary among the heathen, is as little permitted to advance any proposition that would run counter to the evangelical doctrine contained in the Augustan confession, as any teacher in the other brethren's congregations: for we have, at our synods, sacredly bound ourselves before the Lord, to remain inviolably by this confession.

§ 65.

THE nature of discipline may be gathered from what has been said above. The reason why one or the other is taken to this or the other division is simply this, because he naturally belongs to it. Now if any one, who has hitherto been in the division of communicants, should behave himself in a manner unbecoming a partaker of the Lord's supper, and as may justly be expected of him, such an one is for the present put out of this division, and of course does not receive the Lord's supper. This is called discipline; but then it is perfectly consistent, nor can it be otherwise. If any one be in the class or division of the baptized, he hath renounced satan and all his works and ways; and it is expected of him that he should keep from evil things, and follow after that which is good. But if he again addict himself to sin, he belongs no more to that class or division, but is reckoned among the fallen.

This

This again is called discipline; but it is order, and must be so in a congregation.

Does any one again audaciously sin and enter into heathenism, and he is on that account totally excluded from the congregation, he does not suffer wrongfully; for he no longer belongs to it.

This discipline, where every one is placed in that class to which he belongs, and where he is displaced when no longer belonging to it, is very needful among the heathen, and wherever it is neglected, nothing but hurt ensues. It is likewise conformable to the mind of Christ, and much recommended by the apostles of the Lord. The brethren, therefore, who serve among the heathen, ought justly to maintain it, and God our Saviour owns it, and lays his blessing upon it. I myself have seen, among the heathen, such consequences from it, as have astonished me. People of a rough cast have taken it so deeply to heart, when excluded from their respective societies, that they came, and of their own accord begged the congregation on their knees and with tears to forgive them; nay, after the meeting, they stepped to the door, and most heartily besought every one singly to forgive them. Indeed many, that have given public offence, are publicly absolved, kneeling, in the congregation, with the spirit of the church, that is to say, with the unanimous consent of all hearts; and this is by them not looked upon as a punishment, but considered as a benefit. Such transactions as these are likewise generally accompanied with many tears, not only of the returning penitent, but also of all present. For the Lord walketh in the midst of the congregation, and owns that which is performed in his name.*

* See Oldendorp's History of the Millions, vol. ii. b. 2. § 6.—b. 4. § 4, and 5.—b. 5. § 2.

For the rest it is to be observed, that the congregation discipline could not, in itself be of that utility, which is usually consequent upon it, were it not that the Holy Spirit, who is so active in the congregation, did himself graciously interfere in this matter. But to him we owe thanksgiving, that a poor man, by occasion of this discipline, acknowledges his sins, heartily repents of them, confesses them before the congregation, and renounces them.

Wherever fundry brethren and sisters are labouring in a mission, and form an house-congregation; there they are, without respect to persons, to use the same earnestness towards each other, and if that be neglected, the Lord himself will sometimes take it in hand, and remove such as might prove a hurt to his cause.†

§ 66.

SUPERSTITIOUS and idolatrous customs will at times glide along in the dark, and are not so very easily detected. To these belong especially witchcraft, and the shameful power of lies, that occur among the heathen. But the more one gains their confidence, the more easily are they brought to light; especially if some of the forcerers themselves are converted, which happens now and then, though seldom. For when these begin cordially to confess, by what arts they have deceived others, one may then rightly perceive what is meant by this saying: that God gave up to strong delusion those men, that did not like to retain him in their knowledge, that they should believe a lie. But if such things only come to the light, they stand

† See Oldendorp's History of the Missions, vol. ii. b. 2. § 7.

refused of themselves. The brethren therefore are only to be solicitous, that they do not remain concealed.

Heathenish ornaments and fineries, which are either the effect of pride, or have other bad motives at bottom, are not suffered among the baptized. An indian has his head shaven, but preserves some locks, which he hangs with strings of pearls or coral (these are called wampom), and with various rings, and also with silver. He will slit the extremities of the ears, and place a brass or silver wire in them, which he twists into a narrow circular form, in order to join the separated parts, which are cut in the middle, on both sides or ends. He hath then a large ear, which he adorns with flowers and other ornaments. Besides this, he will paint his face, perhaps also his breast, with red, blue, and other colors, &c. He will also etch or cut various figures, such as serpents, turtles, and the like, on his face, his body, his arms, &c. All these things we do not allow of in the baptized, but use them to a plain, orderly indian dress.

The nakedness of the heathen in hot climates, where they however use to hide what decency requires, cannot well be avoided in their daily occupations, e. g. when the slaves work in the fields. However a former national helper of the heathen congregation in St. Thomas, our late dear brother Mingo, who has now happily finished his course, had brought it so far among his people, that they are all dressed when they come to a meeting, and especially when they go to receive the holy communion.

When one speaks of the precepts, which, according to Acts xv. were to be given to believers among the Gentiles, I cannot say that our brethren were able to make use of them. For the heathen among whom

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our brethren labour, are totally ignorant of the Israelites, and of the various laws which the Lord had enjoined them. They also live in countries, where they have no intercourse with Jews. We cannot therefore tell them, that on account of not giving offence to the Jews, they ought to abstain from this or that kind of food. But we must earnestly admonish them, that they are not only to avoid fornication, but also whatever might give occasion thereto, to which the heathenish plays and dancings belong; and should any one notwithstanding engage in such things, he is then excluded, until he shall acknowledge his sin, and promise before God, never to do it any more; upon which, if a cordial repentance be perceived in him, he is absolved.

The natural connection which those heathen, who are converted to Jesus Christ, have with the other heathen, that are not yet converted, is much more dangerous than one might at first imagine. For it is possible, that the friendship and near relationship of an awakened heathen, that hath obtained mercy, with other heathenish persons, might prove an occasion to their suffering in their faith, or at least damage in their souls. Hence it is necessary, faithfully to inculcate to them, the exhortations our Lord and Saviour gave to his disciples, of denying friends, brothers, fathers and mothers, wives and children. For if they should love any of their relatives better than the Saviour, they must already have fallen, and would thereby incur imminent danger of falling still more, and even losing their own souls thereby. For a perverse love to their relations would certainly lead them to please them in things that are contrary to the Lord, and ultimately plunge them into perdition.

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To prevent such things, which do not become a christian, it has been found needful, here and there in the congregations among the heathen, to think of establishing certain regulations. These, after having been, in the presence and with the concurrence of the most sensible men from among the negroes, well weighed, were written down, and read to the whole congregation. And as the members of it perceived, that every thing of that kind was meant for their good, they also promised to conduct themselves accordingly. Now if any thing should occur, that is contrary to the said regulations, e. g. if any one should wear heathenish ornaments, or become a party at games which are customary among the heathen, and the like, he is re-proved on that account, and the thing is laid aside before it becomes a detriment to others.*

§ 67.

It were needless to detain my readers with a relation of the various abominations that occur in the marriages of the heathen. However I must observe, that it frequently happens, that a husband has more than one wife. Now if such an one should be converted, what is to be done? Paul saith, "If any brother hath a wife that believeth not, (that is yet a heathen), and she be pleased to dwell with him, let him not put her away," 1 Cor. vii. 12. But again he saith; "A bishop must be blameless, the husband of one wife," &c. 1 Tim. iii. 2. Nor do we farther read of any order relative to *this case*. The brethren therefore believed they would do best to keep to the following points, namely:

* See Crantz's History of Greenland, vol. ii. p. 133, and f. § 6.

1. That they could not oblige a man that had, before his conversion, taken more than one wife, to put away one, or more of them.

2. But yet that they could not appoint such a man to be a helper or servant in the congregation: and,

3. That one, who believeth in Christ, if he marry, can take only ONE WIFE, and that he is bound alone to THAT WIFE, so long as she liveth.*

For the rest, the brethren not only inculcate to married people, in what manner they may conduct their married state according to the mind of Jesus, concerning which we find beautiful instructions in holy writ; but also impart a blessing to those that engage in matrimony, and faithfully advise them to do it in the name of Jesus.† The missionaries likewise bless such to their marriage, in the name of God, who entered into that state as heathen, provided they have by baptism been incorporated into the church of Christ, and are partakers of the holy communion. See David Crantz's History of Greenland, vol. ii. p. 137. § 9.

There occur, however, with regard to the married state among the slaves, even after their baptism, such circumstances, in which our brethren are totally at a loss how to act. If, e. g. a gentleman in the West-Indies, who hath perhaps two or three hundred negroes on a plantation, dies, and leaves many debts, his property, and of course his negroes, are sold by auction. Such auctions are attended also by purchasers from the neighbouring islands; and then it frequently occurs in that, as well as in other cases, that not only

* See Oldendorp's History of the Missions, vol. ii. b. 4. § 1, towards the end.

† See Oldendorp's History of the Missions, vol. ii. b. 2. § 5.—b. 3. § 9 and Crantz's History of Greenland, vol. ii. p. 47, and f. § 8.—p. 438, and f. § 35, and 36.

the parents become for ever separated from their children, but the wives from their husbands.

§ 68.

THE brethren take particular care of the children of the heathen. No opportunity is omitted to enforce to the parents a faithful inspection of their children, to keep them carefully from every thing that is bad, and to inculcate to them, as much as possible, that which is good.*

Wherever it is practicable, as e. g. in Greenland, they keep schools for them, instructing them in reading, and other useful things. And wherever this is not feasible, as e. g. in the West-Indies, where the children are not only much scattered, but are also employed by their masters in various things; there they appoint certain days for meetings of the children, when they speak to them in a manner suitable to their age and capacity, of the way of life, that is of our Lord Jesus Christ †. Sometimes they will change their discourse into short easy questions, in order to be the better understood, and at the same time to try, whether the children have apprehended what they said. In sundry places where the children are dispersed, particular persons are appointed to visit them, who have no other commission, than just to take notice of children. This regulation was so acceptable to the children, that on spying their visitors from far, they would run to meet them, and beg to stay with them a little,

* See Oldendorp's History of the Missions, vol. ii. b. 3. § 4.

† See Crantz's History of Greenland, vol. ii. p. 22. § 5. —p. 32. § 6.—p. 251. § 6.—p. 371. § 6.

and then they would listen with the greatest attention to the words delivered to them.*

§. 69.

IT is likewise a concern of the brethren, that have the care of the heathen, to bring those that are converted to our Saviour, into good order outwardly. We have found in most places where brethren dwell among the heathen, that the latter go on without much care or thinking. Were they with suitable consideration to regulate their matters, duly to take care and manage what providence gives to them, they would not so often be driven to the utmost distress. But instead of that, they are idle when they should labour, and when they have any thing to eat, they will squander it in an extravagant manner; and afterward they are miserably distressed for want of food, and tormented by the cares of this life.

But when they are baptized, the brethren advise them to a regular labour, e. g. to plant in due season, to hunt, to fish, and do every thing needful: they also learn of the brethren how to keep and preserve what they may get, for the winter. And being incapable of making a proper calculation (for they have no almanacks), and to regulate themselves according to the seasons, the brethren also assist them in this respect. I will illustrate this by an instance or two. Dried herrings are of great use to the Greenlanders in winter, for their subsistence; but when they grow wet they are spoiled. To obviate this, the brethren not only encourage the Greenlanders to be diligent in

* See Oldendorp's History of the Missions, vol. ii. b. 4. § 2, 3, 4.—b. 5, § 1.

catching herrings at the proper season, but also to dry them well, and assist them in preserving them dry. If the brethren are among the indians, they endeavour to get them to clear their fields at the right time, to surround them with hedges, plant them with indian wheat, and to cut it down in a proper manner; thus a difference is very perceptible between their people, and other indians; for if those indians, who have neglected planting, suffer hunger, the others have always so much, as to be able to spare a part of it to them.

§ 70.

VARIOUS things occasionally occur, which must be brought into order among the heathen that are converted to Christ. If, e. g. a provider dies in Greenland, (thus they call the head of the family) the widow and her orphans are worse off than one can imagine. Or if a husband loses his wife, and she has left a small child, that still wants the mother's breast, he is as badly off; for it is very difficult to get a Greenland woman to suckle any child but her own. Hence it is, that those Greenlanders that are yet heathen, and live among heathen, find themselves obliged, at times, to bury such a motherless infant alive. Now if the case occurs, that the wife of an husband dies, leaving a sucking child behind, the brethren do not rest till they find a person that will take care of the little orphan, and give it suck with her own child. If the husband dies, they divide the orphans, and take care to have them properly educated, and likewise that the widow may be supplied with the necessaries of life.*

* See Crantz's History of Greenland, vol. ii. p. 226, and f. § 10.—p. 407, and f. § 9.

In sicknesses, likewise, which happen among the heathen, the brethren are obliged frequently to take care of their people.*

There are indeed some people among the heathen, that know good remedies for various disorders, and for this reason they are made use of by others. Among the indians in North America, there are, e. g. people who successfully cure the bite of serpents, and to whom the neighbouring Europeans have recourse in such cases. Also among the negroes in the West-Indies are skilful and experienced persons, to whom others apply in their diseases. But these heathenish doctors are jugglers, and generally affect to shew they cure the sick by magic. Therefore believers from among the heathen, when sick, consult their teachers, and often apply with success such remedies, as they have for their own use.

§ 71.

MOREOVER, divers misfortunes, that occur in the congregations among the heathen, reduce the brethren to the necessity of taking care of them also in respect to their outward concerns. There was, e. g. a congregation of indians at Chekameka in the district of New York, which had formerly in a fit of intoxication, and while they were still heathen, sold the right to their land for a trifle, and when, afterward, they became converted, occasion was taken from this, to drive them out of their country. Most of these people took refuge with the brethren at Bethlehem in Pennsylvania, and were, with the consent of the governor of Pennsylvania, received and treated in a brotherly and hos-

* See Crantz's History of Greenland, vol. i. p. 390 § 4.

pitable manner. A piece of land was purchased for them on the Mahoni, which answered the purpose of hunting, as well as for the cultivation of their corn; and they were assisted by the brethren in building, and in the management of their outward matters.*

The same thing happened with other indians, who were obliged to quit the land they had sold, at Wechquatnach †

The indian congregation at Meniolagomekah experienced the same fate, and the brethren could not forbear lending them a helping hand in such circumstances, and caring for their support.‡

In the year 1755, the brethren, who lived with the indian congregation on the Mahoni, were surprised, at the beginning of the night, by those indians, who had taken up the hatchet against the English (that is, according to their language, had begun the war); they killed eleven of the brethren, dispersed the whole congregation, and laid the whole place in ashes. But the brethren sought again for the scattered sheep, took them to Bethlehem, where they provided for them, and took the same care of their souls, as they had done before.||

§ 72.

THE aim of the visitations which are from time to time appointed, is, that a brother, nominated by the direction of the Unity, may inform himself in the missions, how it goes with them in the whole, and individually. Some things are of such a nature, as immediately to admit of better regulation, if requisite;

* See Crantz's History of the Brethren, p. 331, and f. § 139. † Ibid, p. 424, and f. § 188. ‡ Ibid, p. 424, &c. || Ibid, p. 468, and f. § 217;—p. 472, and f. § 220.

ethers however require some deliberation with the Elders Conference or the Unity, and are mentioned previously by letters from the visitor, or laid before them by word of mouth on his return. What a visitor has to take notice of in a mission, is, in the first place, the doctrine and mode of teaching; for we are ever to be upon our guard, lest any thing should creep in that might be contrary to sound doctrine, and that nothing might be withheld, or omitted, belonging to the whole counsel of God concerning our salvation; as also, that no one depart from simplicity in the preaching of the gospel. In the next place he is required to observe, how it is with the brethren and sisters, who are appointed together in a mission, relative to their inward and outward state; whether any of them have suffered hurt in their soul; whether their calling, to serve our Saviour among the heathen, be still important and precious to them; whether they live together in hearty and brotherly love; whether each, on his part, does what might justly be expected of him, &c.

Besides this, it is incumbent on him to learn to know the congregation in general, and the members of it in particular. In the meetings, he not only considers, whether every thing be transacted with that decency becoming divine things, but also observes particularly, whether the gracious presence of our Saviour is felt and perceived in them. He converses with the labourers upon all the orders and regulations in the congregation; and where he observes any thing that seems to require an alteration, he speaks with them relative to it. In speaking with the single members of the congregation, that is to say, with the baptized and communicants, he endeavours to learn, whether they have actually, as poor sinners, sought and found grace at the foot of Jesus, and whether they continue

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in the grace they once obtained, are obedient to the dictates of the holy Spirit, hating and eschewing that which is evil, but loving and following after that which is good; and whether they stand in a confidential intercourse with Jesus Christ, and through him with our dear Father in heaven, as also, whether they walk in love, &c. He attends himself the conferences of the helpers, observing whether openness, sincerity and confidence rule among them. He also enquires upon what footing the brethren are with their dear magistrates and neighbours.

Such visitations take up a great deal of time, and are not only very expensive, but also, especially when one is obliged to cross the seas in time of war, attended with much danger. In the mean while, they are not only useful, but also necessary sometimes, they have therefore been held in *Greenland* and *Terra Labrador*, as well as in *North* and *South America*, and in the *East* and *West-Indies*. It is indeed our hearty wish that they might take place more frequently.*

§ 73.

To comprize the whole briefly together, the labours of the brethren among the heathen aim at this, that they might be enabled to say of a truth: "Whether

* One of the last visitations took place in the English West-India Islands, *St. Christopher*, *Antigua*, *Jamaica*, and *Barbadoes*; our dear brother Martin Mack performed it, in consequence of a commission from the Elders Conference of the Unity. He was a bishop of the Brethren's Church, and is lately (after a faithful and blessed service of more than thirty years among the heathen, chiefly in the *Dominican Caribbee islands*) entered into the joy of his Lord at *St. Croix*.

we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's," Rom. xiv. 8. That the brethren's labour is not in vain, for *this* glory is due to God alone, who causeth his gospel to approve itself as the power of God unto salvation, to every one that believeth. O how often are they rejoiced, and encouraged to praise the Lord, when poor heathen, who put their trust in Jesus, finish their course through this life comfortably and joyfully, in a confident hope of eternal life, amidst all the pains of their bodies.* The brethren likewise appoint every where, where it is practicable, burying places for the converted from among the heathen; and whereas the unconverted heathen deposit their dead into the ground, wherever the relations think proper, with howling and shouting, the brethren treat the burials in a manner becoming christians. At the grave, either the missionary, or one of their helpers, delivers a discourse to the people assembled, which on such occasions are generally very numerous, and then concludes with prayer and giving of thanks.

Now small as th's labour of the brethren among the heathen may appear to one or the other; yet if the words of our Saviour were duly considered: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" it would cause one to think otherwise. For if it is clear from this passage, that *one* soul is of more value before God, than all the riches of the whole world, (and this is however the plain sense of this saying,) then is the salvation of a single

* See Oudendorp's History of the Mission, &c. vol. ii. b. 4. § 3.—b. 5. § 3. and Crantz's History of Greenland, vol. ii. p. 441, and f. § 38.

heathen, who through the gospel is brought to Christ, and obtains in him the forgiveness of sin, life and salvation, to be far more highly esteemed, than the gain of the whole world.

This treatise was not written with a view to praise the brethren: For who are we, that God should count us worthy to make any use at all of us? We have made many mistakes every where, and we still commit many. Had we done all things, which are commanded us, we still could, according to the word of the Lord, say nothing else, but that we are unprofitable servants: we have done that which was our duty to do. And what does an unprofitable servant deserve? We will be glad and thankful if the Lord in mercy forgives us our debts.

Meanwhile that which we do among the heathen is not our work, but the Lord's. The ground we have to cultivate is the Lord's. He himself does all things by his powerful word, and by his Holy Spirit. For "neither is he that planteth any thing, neither he that watereth; but God that giveth the increase," 1 Cor. iii. 7. In the mean time, the servants of Jesus have however the honour of being called, in holy writ, labourers together with God.

For this cause we entreat that no man may stand in our way, in that which God hath commanded us, and in what he himself hath put into our hands. If this be done, (and it has, alas, been too often done) we shall certainly bear it; yea, we shall pray for our opposers, which we do indeed in stillness, as well as in our litany; but let such an one consider, that he is fighting against God, who will have all men to be saved, and to come unto the knowledge of the truth.

We hereby thank our friends, our brethren and sisters, heartily, for the share they have hitherto
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taken in our labour among the heathen, and for supporting them, partly with their prayers and blessing, and partly by their willing contributions. The words of John in his third epistle, verse 5, &c. may be properly applied here: "Beloved, thou dost faithfully, whatsoever thou dost to the brethren, and to strangers;"—that is, to such strangers as thou entertainest—"which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well. Because that for his name's sake they went forth, taking nothing of the Gentiles,"—like Paul, 1 Cor. ix. 8. "We therefore ought to receive such, that we might be fellow-helpers to the truth." For John saith concerning Diotrophes: "He himself doth not receive the brethren, and forbiddeth them that would, and casteth them out of the church," 3 John 10.

But we will pray to God, that he may farther give us the right persons for his service among the heathen, that he would fill them with love to him, and with love to the poor souls whom Christ hath purchased with his own blood—that he would be with them in their labours, and cause his blessing to rest upon them—that he would open the hearts of the heathen, as he formerly opened that of Lydia, that they may take to heart the word, and receive it in faith—that he would not suffer the beautiful seed of the Lord among the heathen to be trodden under foot by wild beasts—that he rather would cause it to spring up, to grow and bring forth fruit that may ripen well—and that he may grant them rain and sun-shine in due season—in a word: that he may spread his kingdom over the whole earth. Glory be to the Father, and to the Son, and to the Holy Ghost. Amen.

APPENDIX: A.

- a.) A LETTER TO A FRIEND; IN WHICH SOME ACCOUNT IS GIVEN OF THE BRETHREN'S SOCIETY FOR THE FURTHERANCE OF THE GOSPEL AMONG THE HEATHEN.
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MY VERY DEAR FRIEND,

SOME of the brethren had a meeting to-day, when we reviewed our Society for the "furtherance of the gospel among the heathen in the British dominions," and settled it on a more enlarged plan; but as you may be glad to know something of the original design of this society, I will endeavour to give you as exact an account as I am able, of the occasion which gave rise to the design of beginning such a society almost twenty-seven years ago, and what our society then was.

THE society is even now but small, and was begun by a few persons of the middle rank, or rather something above the lower sort of people, but they were filled with a zeal, perhaps seldom to be found but among persons of that rank; they were a good natured willing people, quite in earnest in the matter, and I can assure you, it was one of the greatest pleasures of my life, to see those few so hearty and alive in the thing.

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THE brethren's church having had invitations to preach the gospel to the heathen, in some parts of the British America, some members of that church came to London in their way thither, and being unacquainted with the language, had, at their first setting out, many and troublesome difficulties, and were liable to uncommonly disagreeable circumstances, for want of being properly understood and known, and for want of some friendly care and recommendation to the captains of the ships they went with, and to some friends in the countries they went to; neither were they abounding in this world's goods, but had a truly ancient apostolical trust in God, that he would know how to bring them to the places they were going to; and as they had little experience in the price of freight, and the charges of long voyages, they were not always sufficiently provided, *a priori*, with the money necessary to such purposes.

SOME persons in London, with whom they had providentially become acquainted, took their circumstances into consideration, and wished to know how to act in the best manner to assist those whom they saw venturing their lives and health in order to bring the heathen to the knowledge of Jesus Christ, for the salvation of their immortal souls.

I MUST tell you, my dear friend, that the very sight of these truly apostolical men, and their zeal for the conversion of the heathen, not in a presumptuous or vain spirit, or pharisaical affectation, but full of a humane, chearful, humble behaviour, was so edifying to us, that it made us, who were intimate with them, and witnesses to their conduct here, with most zealously

to take share in their undertaking, which we thought might be possible for us here to execute, and properly to FURTHER them on their way, and thence we took the name of the "Society for the furtherance of the gospel." I remember the ideas we then had, and the spirit of our first meetings.

WE believed, that our Saviour had died for the whole world, and would have all men to be saved by the knowledge of the truth, which he had ordered to be preached to all nations: We saw these men willing to carry the gospel to the heathen in person, at all hazards, and we saw that they did it out of love for Jesus Christ, and a desire to fulfil his will, and a tender concern for the salvation of the heathen, and that they had embraced the providential call they had to this blessed business.

WE recollected that there was one Lord, one Saviour for us and them, and that, though we for our persons thought we had not, or perhaps never might, have the same call with them to go and preach to the heathen in person, yet being redeemed by the same precious blood of Christ, and having believed the gospel, as well as these willing missionaries, we had in general the very same inducement, which they had, to be helpful in our respective stations and callings to the furthering of that work, which we supposed very reasonably would be agreeable to the universal Father, Saviour and Friend of mankind, who had laid down his life for his enemies, who only need be known to be beloved and obeyed, and in whose name alone there is compleat salvation.

AND although the being a member of this society does not imply a call to go in person among the heathen, it only shews our free, willing and disinterested desire to serve the missions; yet we must own, that at times we have felt in our meetings such a strong impulse to take personal share in their missions, that we all vain would have gone ourselves on that important errand. Indeed some of us have been blest with such a call now and then; but the remainder have had the comfort to be faithful partakers and promoters of this great work of God, by catching at every opportunity to serve it at home, by giving all the assistance in our power.

WE were at first but a few, and these met together to consider, how we might contrive to make the little help, each of us could give, become any thing worth naming by being added together, and to make that little go as far as it could. To this purpose we resolved to form ourselves into a society, towards the designs of which each member might contribute steadily or occasionally, his little mite, each according to his ability, without teasing or pressing one another to enlarge the contribution, as we believed, that our generous Saviour had no pleasure in constrained gifts, and that he likes only such as are given out of a free, willing heart, so we made that a principal point with us; and I can truly say, we wanted then more to restrain our members, as to the largeness of the sum, than to urge them to an increase of their contribution. Such was the spirit of those days.

WE employ'd ourselves therefore as a society in receiving and entertaining such missionaries who passed
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through London in their way to America, providing them proper lodgings, taking care to supply what might be wanting for their freight and provisions, and some necessary refreshments in their voyage, recommending them to the captains, making the bargain for their passage, taking care of their letters, doing their little commissions, and indeed every kind of thing, wherein we could further them, or be of pleasure or service to them; and, can you think, that was not a pleasure to ourselves? My dear friend, it was a great one, and it was a very great advantage to us to see so many apostolical people, whom the delays of their voyages kept here occasionally, a considerable time amongst us, especially in war time by embargoes, waiting for convoys, &c. They were much to our edification, strengthening and confirming our faith in Jesus Christ, not only by their words, but by their good example.

So we went on for several years; but at last the brethren's church, by the missions increasing, was obliged to appoint general deputies of all their churches who had the care for providing for their heathen missions in all parts of the world; who receive the contributions of all their churches to this work. But we have now desired, that our society here be revived; particularly for that branch of the heathen mission in the British dominions, that we may again take our little share in our several branches of assistance, which the general heathen deputies had for several years entirely taken upon themselves; and we are much obliged to them, and to all our churches, for the plentiful contributions they have given these many years to the heathen missions in the British dominions, and

doubt not of their kind continuance, of which we have the clearest hopes.

As many of the old members therefore as were still in London, met together to-day, to renew and revive our society, and we had the pleasure to have several of the ancient brethren of the brethren's church with us, with whom we first became acquainted, in their passage through London, in their way to the heathen, and who were at the first forming of the society, almost twenty-seven years ago.

At this meeting we tried to give our society a consistence; we revised our rules, chose new members of the society by ballot*, appointed by a majority of votes, six persons to be the committee for current affairs of the society, one of whom was chosen treasurer of the society, and the other secretary; the former corresponds also with the general deputies of all the brethren's churches for the heathen mission, and two brethren, who are called servants of the society, whose business is chiefly to execute the resolutions of the committee and society, in the several branches of activity necessary in buying in ship-provisions and refreshments, in speaking with the captains the missionaries go with, making the bargain for their passage, conducting them in proper time on board, doing their business at the Custom-house, &c. and every one of the society and committee are engaged to be assistant to these two servants, occasionally, in executing the resolutions of the committee and society.

* One rejecting ball : is sufficient to hinder any person being chose a member.

THE committee meet as often as there is occasion, generally once a week, the whole society at least once a month.

THE proper constituent members of the society are all of them actual members of the United Brethren's church, and every ordained minister of the Brethren's church, who happens to be present in London, has a right by our rules to a seat and vote in the committee, and we have reason to expect many good services from their presence and encouragement.

BUT by our rules we can admit honorary members and correspondent members, not of our church, who, when in London, can be occasionally present, not only at the public general meeting, when the accounts of the progress of the gospel among the heathen are read, but also at the meeting of the members of the society. To these honorary or correspondent members will be communicated, occasionally, the freshest accounts we receive of the work of the Lord among the heathen, which is the chief joy of the society, and for the sake of which we are a society, and we have every where that the narration of the free-willing sufferings of Christ for the sins of the world, is received by the heathen with attention, and when indeed believed by them, changes their hearts and whole life, and shews plainly that true faith cannot but produce good works and a proper behaviour, and that these heathen believers become happy in themselves, and very exemplary christians. Of this we have several thousand instances among the divers nations of the indians in North and South-America, the Greenlanders,* and the negroes in

* As also the Esquimaux in Terra Labrador.

in the West-India islands, and they not only became happy and good christians for themselves, but consequently good neighbours, good subjects, and useful to society in general, and the negroes in particular very faithful to their masters.

NO person of the society is required, be he actual member, honorary member, or correspondent member, to contribute. Some are not able to contribute much, others can contribute more, and when the members of the society meet at their monthly or occasional meetings, each person may put in a box, placed in the room for that purpose, whatever he shall be disposed to give, quite unobserved. If there shall happen to be a call for any extraordinary expence, the affair will be mentioned, and no one will be hindered from giving openly according to the exigence of the case, but no one is constrained to give at all.

AT the several meetings of the society, any matter which occurs will be related, or any thing which requires deliberation will be consulted about, an account will be given of what has been received and laid out, what may be wanted to be done, what missions are going forward, what the success is, or promises to be here or there; the committee report what has passed in their meetings, &c.

EVERY year the whole committee can be continued, or changed at the pleasure of the society.

AND at the meetings of the society any of our rules or proceedings can be corrected or altered, if needful,
for.

for we know that all human things may be altered for the better.

At the above-mentioned public meeting, the accounts of the progress of the gospel are read openly at Fetter-Lane Chapel monthly; at which also strangers, who behave orderly, are admitted.

THOUGH we have hitherto published to the world but very little of the detail of our success in the heathen missions, except, very lately, the Greenland history, [which is indeed well worth the attention of all christians of every denomination, and which we were forced to publish by the reproaches of some pious servants of God, not of our church, who blamed us for concealing the marvellous effects of the grace of God upon those barbarians. To him be glory and honour for ever. Amen.] I say, though we have hitherto published so little to the world in general of the detail of our missions, yet we cannot withhold from our own people the comfortable accounts we receive from thence, and as we hope that the prayers of all good and serious people, who may come freely to that monthly public meeting, (and we suppose scarce any else will find any pleasure in being there) will be of service to our undertaking, we therefore read these accounts with open doors.

WE have frequently wanted more money than we had any visible prospect of receiving, yet God stirred up the hearts of the society and its friends and well-wishers, so that we were able to do many things more than our means seemed to promise, and his blessing and gracious countenance was upon us.

MAY

MAY he be pleased to bless the renewal of this society, to take pleasure in us, to give and keep up in us a lively and genuine free spirit, and even such poor beings as we are, shall be useful in our little degree to his kingdom and service.

I FORGOT to tell you, that our society meets at No. 10. Nevil's-Court, Fetter-Lane, Fleet-Street.

I am,

My very dear friend,

London,
Sept. 3, 1768.

Ever Yours, &c.

J. H.

b.) STATED RULES OF THE BRETHREN'S
SOCIETY, FOR THE FURTHERANCE OF
THE GOSPEL AMONG THE HEATHEN.

WE, whose names are under-written, being convinced, that the Brethren's church hath a peculiar call from God to carry the glad tidings of salvation to the heathen, and especially to such as never yet heard of the Redeemer of the world; and knowing also that many ministers and members of the said church are now actually employed in this blessed work, the success and happy fruits of whose labour are seen in many places; and being ourselves in union with this church, cannot but most ardently wish to promote this great work of God to the best of our power:

THEREFORE we have resolved to form ourselves into a society, under the appellation of "The Brethren's Society for the Furtherance of the Gospel among the Heathen," and unanimously agreed upon the following articles as the stated rules of this society.

ARTICLE I.

THIS society is not formed in opposition to any other of the like nature, nor is it to interfere with the charities of any other society whatever.

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ARTICLE II.

THIS society is to consist of members of the Brethren's church, and is properly established here in London, where they will regularly meet; yet members may also be chosen, who reside in other places of the British dominions, or elsewhere.

ARTICLE III.

BUT beside the aforesaid members of the society, persons who are not of the Brethren's church, but are friends and well-wishers of the furtherance of the gospel among the heathen, may be chosen as honorary members of this society; to whom, from time to time accounts will be communicated of the work of our Lord among the heathen through the Brethren's missions; and such honorary members may be admitted occasionally to the meetings of the society.

ARTICLE IV.

THE design of this society being to assist those missionaries and their helpers, whom the directors of the missions of the Brethren's church may send to the heathen in different parts of the world, we will not confine our assistance of those missionaries to gifts and contributions only, but it will be our great pleasure to promote this amiable work with our best services, in all respects, by entertaining them during their abode in England, and also supplying them with all necessaries for their passage to the places of their destination, and during their residence at those places.

ARTI-

ARTICLE V.

ALTHOUGH our chief aim is to further the gospel, and assist the missionaries in the British dominions in America, and other parts of the world, yet we are also desirous to give all possible aid to the Brethren's millions among the heathen in other countries.

ARTICLE VI.

AND whereas the UNITAS FRATRUM, for many years successively, hath appointed deputies, and committed unto them the care of the heathen millions, and the management of the contributions, which, for the unavoidable expences attending this work of God, are given freely, from time to time, by the Brethren's congregations and by others; we will therefore act in connection and fellowship with these deputies; on which account our secretary, and other brethren of the committee, are to cultivate a constant correspondence with them, that we may be informed of the occasions requiring our assistance, and be ready to assist.

ARTICLE VII.

AND whereas the aforesaid deputies of the Brethren's church have always a corresponding agent, who resides in London, to execute their commissions, we will always be ready to give him all the assistance we can therein.

ARTICLE VIII.

EVERY one of us is willing to add his mite to those free gifts made at stated times, in the Brethren's congregations,

gregations, for the service of the missions among the heathen. But besides this, a box shall be placed in the room where we meet, into which every member of the society may put at any time what he thinks proper, all which is to be employed for the use of the said missions. The committee is to take an exact account of this money, as well as what may come in by way of donation, legacy, or otherwise, and also how it is expended; and this account is to be laid before the society once in three months.

ARTICLE IX.

IF this society, or one or more members thereof, should be appointed trustees of any lands, for a settlement among the heathen, in that case we engage to be faithful to our trust, and not claim for ourselves, at any time, what shall be settled upon us in trust.

ARTICLE X.

THE ordinary meeting of the society to be once a month, at a time and place to be determined upon by the society, and as soon as can conveniently be, after the day on which accounts of the progress of the gospel, especially among the heathen, are usually read in the Brethren's chapel.

ARTICLE XI.

THE society is to chuse a committee, consisting of six members, a secretary, and one or two servants; one of the committee is to be appointed treasurer; and all the ordained ministers of the Brethren's church present

sent in London, are to be looked upon as members of the committee, and each of them to have a vote.

ARTICLE XII.

THE members of the committee are to act as deputies of the society, and are to meet once a week, or as often as may be thought needful for the dispatch of business, and four of the committee are empowered to do business.

ARTICLE XIII.

THE committee may call an extraordinary meeting of the society, when business requires.

ARTICLE XIV.

THE committee is empowered, upon any emergency, to borrow in the name of the society, or contract debts of any sum not exceeding fifty pounds.

ARTICLE XV.

AT the first meeting of the society in every year, the six members of the committee, the secretary, and the servants are either to be continued in their offices, or others elected in their places.

ARTICLE XVI.

UPON the decease or removal of any member of the committee, or any other incident requiring a new choice, the committee is to propose such person or persons

persons to the society whom they think proper for the office.

ARTICLE XVII.

SUCH persons ought to be members of the Brethren's congregation, of a good capacity, and a good character among the Brethren, as well as among their fellow-subjects.

ARTICLE XVIII.

PERSONS proposed by the committee to the society, for members of the committee, are to be chosen by the majority of the members of the society present.

ARTICLE XIX.

WHENEVER any new member or members are to be proposed to the society, the committee is first to consider whether such person or persons may be of use to the society in carrying on the abovementioned purposes: And if the persons proposed by the committee are approved of by the unanimous choice of the society, by ballot, then such person or persons are to be admitted members.

ARTICLE XX.

BUT if, on the ballot, there should be any negative to the choice of the person proposed, the member or members objecting, are to mention his or their objection to some member of the committee, when the case is to be reconsidered; and if the objection can be removed, to the satisfaction of the objector, such person or persons may be proposed a second time to the society; and if no new negative appears upon the ballot, he or they are to be then admitted members.

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ARTICLE XXI.

No member of the society is to acquaint any one, either of his being proposed or chosen a member of the society, for this is to be done by the secretary, or some other member of the committee appointed for it, as circumstances require.

ARTICLE XXII.

No person once admitted into this society is to be removed out of it, but after mature consideration of the committee, and with the consent of the majority of the society; and a person thus removed not to be readmitted but by ballot.

ARTICLE XXIII.

WHEN any new members are admitted, the rules of the society are to be read to them, and each new member is to subscribe them.

ARTICLE XXIV.

THE society may form new articles, which are consistent with the tenor of the above articles and the well-being of the society, as circumstances may hereafter require.

ARTICLE XXV.

THE above rules are not to be altered but on mature deliberation, and in a meeting of the Society, and by majority of votes; and previous to any alteration a month's notice shall be given, expressing the nature and design of the alteration proposed to be made.

F I N I S.

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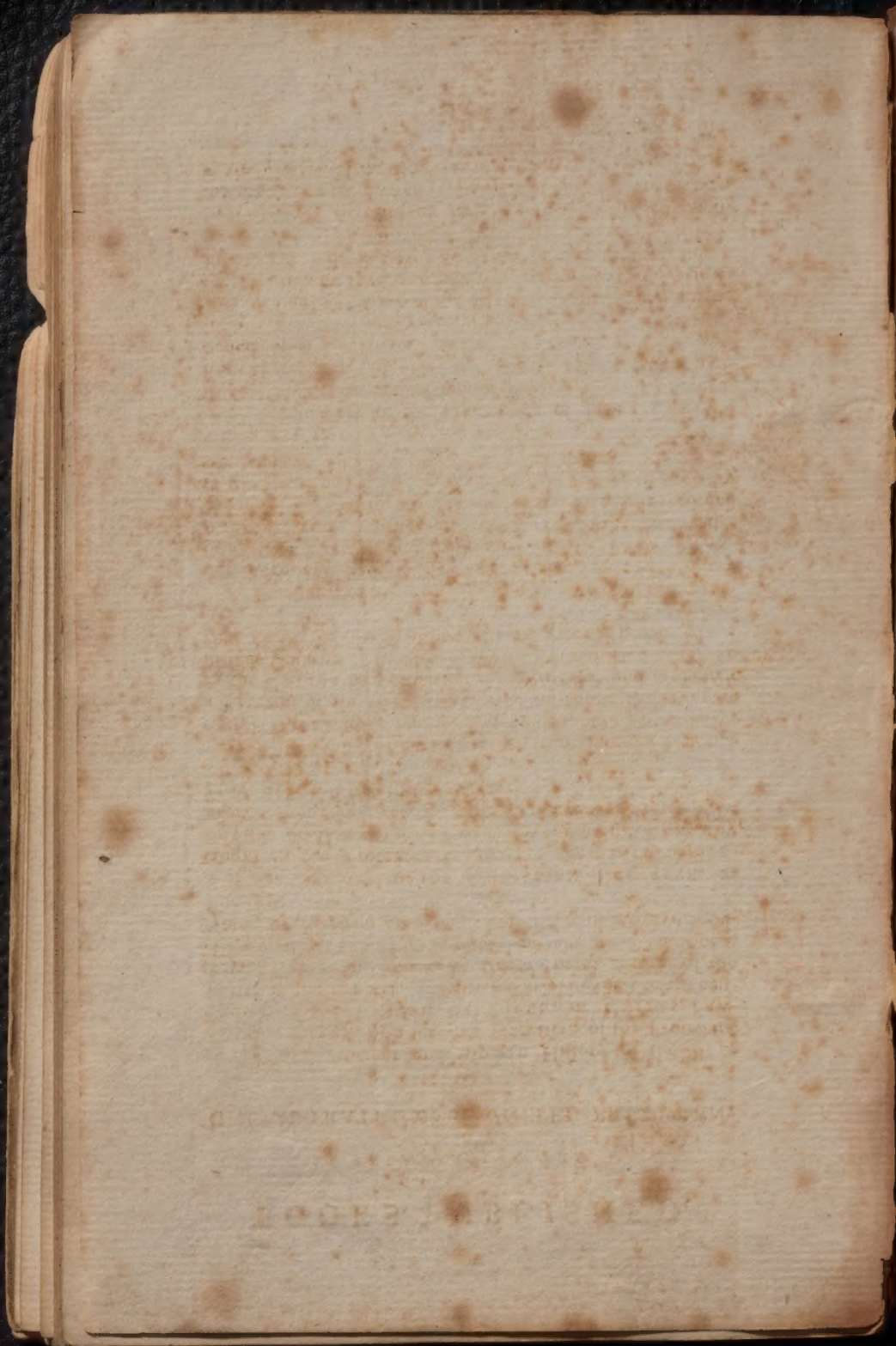
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Private Secretary
His Majesty King
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London
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